

A. Miall
18 Bouverie St.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 856.]

LONDON: WEDNESDAY, MARCH 26, 1862.

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NOTICE to ADVERTISERS.—Advertisers sending to the "Nonconformist" are requested to use the precaution of directing their communications to "THE PUBLISHER," or to Mr. A. MIALL, No. 18, BOUVERIE-STREET, it appearing that Advertisements inadvertently left at No. 25 in the same street have been retained by Mr. Nelson, the former Publisher of the Paper.

SUNDAY EVENING LECTURES at
TONBRIDGE CHAPEL, EUSTON-ROAD.
The Rev. J. R. KILSBY JONES will DELIVER the following LECTURES on the undermentioned SUNDAY EVENINGS.

CHRIST'S DEFINITIONS.
March 30. Definition of "Greatness."
CONCLUSION.
April 6. "Will you have this Man to Reign over you?"
Service to commence at Half-past Six o'clock.

CENTRAL UNITED BARTHOLOMEW COMMITTEE OF EVANGELICAL NONCONFORMISTS.

CHAIRMAN—EDWARD SWAINE, Esq.
TREASURER—Sir S. MORTON PETO, Bart., M.P.

The Committee sit at No. 10, Broad-street buildings, London, where attendance is given daily. They invite communications from those who wish to co-operate in the commemoration of the fidelity of the Two Thousand Clergymen who were Ejected from the Pulpits of the Church of England in A.D. 1662. The First Tract has been issued, and may be had on application to

SAMUEL COX, Secretary.

10, Broad-street-buildings.
Drafts and cheques to be crossed to Messrs. Fuller, Banbury, and Co., 77, Lombard-street, E.C. Post office Orders made payable to Samuel Cox, 10, Broad-street-buildings, to whom all remittances are to be sent.

BARTHOLOMEW DAY.—PRESBY- TERIAN COMMEMORATION.

A LECTURE will be delivered in the PRESBYTERIAN CHURCH, REGENT-SQUARE, on MONDAY EVENING, March 31, by the Rev. JOHN EDMOND, D.D., "On Presbyterianism since the Revolution, and its Present State and Prospects."

The Lecture will commence at Eight o'clock precisely.

BICENTENARY LECTURES.

REBUILDING OF STEPNEY MEETING.

A Course of Four Lectures will be delivered in the Old MEETING HOUSE at STEPNEY, as under:—

TUESDAY, April 1, 1862.—By Rev. R. VAUGHAN, D.D.
Subject: What Happened before the Ejection of 1662.
TUESDAY, April 8.—By Rev. JOHN KENNEDY, M.A.
Subject: The Year of our Lord 1644, with the Founders of the Church in Stepney Meeting, William Greenhill and Henry Burton.
TUESDAY, April 15.—By Rev. T. M'CRIE, D.D.
Subject: St. Bartholomew's Day, 1662, and the Act of Uniformity.
TUESDAY, April 22.—By Rev. R. HALLEY, D.D.
Subject: The Parties Intended to be Ejected or Dishonoured by the Act of 1662.

Admission to the Course for the Area of the Chapel, 3s.; the Galleries, 2s.; Single Lecture, 1s.
The proceeds will be devoted to the Fund for rebuilding Stepney Meeting House.

Tickets may be had at Messrs. Jackson, Walford, and Hodder's, St. Paul's-churchyard; Messrs. Ward and Co., 27, Paternoster-row; and Mr. Snow, 19, Paternoster-row.
The Old Meeting House is near Stepney Church, and within seven minutes' walk of the Stepney Railway Station.

Lectures to Commence at Seven o'clock.

MORNINGTON CHURCH, HAMPSTEAD-ROAD.—This Church is now OPENED. The Rev. THOMAS T. LYNCH, Minister of the Church, will PREACH his INTRODUCTORY SERMONS on SUNDAY NEXT, March 30. Collections will be made in aid of the Building Fund. Services at Eleven and half-past Six.

SPECIAL SERVICES.—The Rev. J. DENHAM SMITH, of Dublin, will, God willing, deliver ADDRESSES at FREEMASONS' HALL, on

TUESDAY March 25 .. at Seven o'clock
THURSDAY 27 .. at Two ..
FRIDAY 28 .. at Seven ..
MONDAY 31 .. at Two ..

And at ST. JAMES'S HALL, on TUESDAY, April 1, at Seven o'clock.

All classes are affectionately invited.

DUBLIN.—The NEW CHURCH for the
Rev. J. DENHAM SMITH.

LONDON COMMITTEE.

John Morley, Esq., Upper Clapton,
Samuel Morley, Esq., 18, Wood-street,
Joseph Kidd, Esq., M.D., Blackheath,
Joshua Wilson, Esq., Tunbridge-wells.

SUBSCRIPTIONS will be thankfully received and duly acknowledged by the above Committee, or can be paid to the following Bankers,

Messrs. Barclay, Bevan, Tritton, and Co., Lombard-street;
Messrs. Ransome, Bouverie, and Co., Pall Mall.

THE MIALL TESTIMONIAL FUND.

CHAIRMAN, John Crossley, Esq., of Halifax; TREASURER, Geo. J. Cockerell, Esq., Sheriff of London and Middlesex; HONORARY SECRETARIES, Stafford Allen, Esq., John Cook, jun., Esq., and W. Heaton, Esq. (Editor of the "Freeman"); BANKERS, Smith, Payne, and Smiths, London, E.C. The amount already promised exceeds 3,300l. The list will be shortly published.

Attendance daily at 14, Cornhill (Office 25), London, E.C.

SOCIETY for the LIBERATION of RE- LIGION from STATE-PATRONAGE and CONTROL.

Subscribers of not less than half-a-guinea a year receive the Society's journal, the *Liberator*, monthly.
Subscriptions intended to appear in the Report for the present year should be remitted before the 30th of April—in favour of the Treasurer, William Edwards, Esq.

Papers explanatory of the Society's objects, and Catalogues of its Publications, may be had on application.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, London.

SURREY MISSION SOCIETY.

The ANNUAL MEETING will be held on TUESDAY, April 8, at Rev. P. J. TURQUAND'S CHAPEL, YORK-STREET, WALWORTH. The Rev. Dr. VAUGHAN will preach the ANNUAL SERMON at Twelve noon.

The PUBLIC MEETING will be held in the Evening at 6.30 p.m., SAMUEL MORLEY, Esq., in the Chair.

ROBERT ASHTON, } Secretaries.
J. M. SOULE, }

APPRENTICESHIP SOCIETY.

At the HALF-YEARLY MEETING held at the CONGREGATIONAL LIBRARY, FINSBURY, on TUESDAY, March 25, 1862, the following were the successful Candidates:—

Hodson Lewis	Joseph William Dunn
Sarah Maria Williams	Henry Morgan
Catherine Roberts	Robert Morley Jones
Charles Richard Cherry	Joseph Hammond Rolleston
Edwin Hervey Henson	David Watkin Roberts
Ann Ellen Lea	Morgan Llewelyn Stephen

I. M. SOULE, Chairman.

I. VALE MUMFERY, } Hon.
W. WELLS KILPIN, } Secs.

CONGREGATIONAL SCHOOL, LEWISHAM.

The ANNUAL MEETING will be held on TUESDAY, April 29, in the CONGREGATIONAL LIBRARY, BLOMFIELD-STREET, FINSBURY, when SIX CHILDREN (the Sons of Congregational Ministers) will be ELECTED, out of a list of Sixteen Candidates.

The Chair will be taken at Eleven, and the Poll will close at Two precisely.

New Subscribers of Half-a-Guinea or upwards, on or before the day of Election, will be entitled to vote.

GEORGE ROSE, Secretary.

15, Paragon, New Kent-road, S.E.

IN CHANCERY.—IN the MATTER of the

Estate of ANN JOHNSON, late of the parish of Saint Mary, Islington, in the County of Middlesex, deceased, HEPHZIBAH ELLMERS, widow, against JOHN BARNETT. Whereas the said Ann Johnson, who died on or about the 26th day of January, 1848, at Cross-street, Islington, aforesaid, by her Will, dated the 21st day of January, 1848, and which was proved in the Prerogative Court of Canterbury on the 19th day of February in the same year, bequeathed "to the Fund for Aged Dissenting Ministers" one-tenth part of certain Reversionary property in her said Will mentioned, and which Reversionary property has fallen in; the persons or person claiming to be entitled to receive such legacy are or is by their or his solicitors or solicitor, on or before the 11th day of April, 1862, to come in and prove their or his claim to receive such legacy at the Chambers of the Vice-Chancellor, Sir John Stuart, No. 12, Old-square, Lincoln's-inn, in the County of Middlesex, or in default thereof they or he will be peremptorily excluded from the benefit of the said Legacy. Thursday, the 17th day of April, 1862, at one o'clock in the afternoon, at the said Chambers, is appointed for hearing and adjudicating upon the claims. Dated this 10th day of March, 1862.

ALFRED HALL, Chief Clerk.

Gellatly and Son, 3, Saint Michael's-alley, Cornhill, in the City of London, solicitors for the Plaintiff.

PARALYSIS and EPILEPSY.—The Committee of the NATIONAL HOSPITAL for the PARALYSED and EPILEPTIC, Queen-square, Bloomsbury, announce, with deep regret, that owing to the large number of patients attending this Hospital, and the expensive character of the remedies employed, they have been at last compelled to encroach on their limited reserve fund.

Epileptics are denied admission into general hospitals; if not provided for elsewhere, their malady becomes incurable, and too often terminates in hopeless insanity. Paralysis spares neither age nor class, but to the industrious poor it is utter ruin.

Further AID is most earnestly solicited.

The Viscount Raynham, M.P., Treasurer.

Bankers—Coutts and Co., Strand; the Union, City.

By order, E. H. CHANDLER, Hon. Sec.
GEORGE REID, Secretary.

NATIONAL REFORM CONFERENCE.

The Liberals of the United Kingdom are respectfully informed that a CONFERENCE of Delegates and Friends of Parliamentary Reform will take place at the WHITTINGTON CLUB, ARUNDEL-STREET, STRAND, LONDON, on TUESDAY, WEDNESDAY, and THURSDAY, April 15th, 16th, and 17th, GEORGE WILSON, Esq., in the chair.

The object of the Conference will be—
To ascertain the Reform Feeling in the country; and
Discuss and devise a scheme for a National Movement in furtherance of Reform.

The Conference to be composed of
Delegates appointed by Associations, Committees, or Public Meetings.

The sittings of the Conference to commence at 10 a.m.

The appointment of Delegates to be sent to Mr. William Hickey, 19, Dickenson's-yard, Leeds, by whom delegates' tickets will be supplied.

On WEDNESDAY EVENING, April Sixteenth, a PUBLIC MEETING will be held. Hour and place of Meeting announced hereafter.

(Signed)

Wm. Ellis, } Leeds.
Wm. Hickey, }
John Geves, }
George Wilson, Manchester.
Robert Cooper, Manchester.
W. H. Porter, York.
Washington Wilks, London.
Handel Cosham, Bristol.
Edwin Derry, Birmingham.
Jos. Cowen, jun., Newcastle.
R. B. Reid, Newcastle.

Edwin Sykes, Huddersfield.
P. Rylands, Warrington.
Wm. Lobley, Bradford.
James Roberts, Halifax.
E. T. Hicks, Liverpool.
H. L. Dodds, Hull.
P. Orrell, Bolton.
J. Grimshaw, Oldham.
Duncan McLaren, Edinburgh.
J. W. Burns, Sheffield.
J. Scott, Belfast.

TO GROCERS.—WANTED, a SITUATION

as ASSISTANT to the GROCERY and PROVISION.
Age Twenty.

Address, M. J. Bonds, 5, Sidney-street, Cambridge.

TO GROCERS, &c.—WANTED, a YOUNG

MAN, chiefly for the COUNTER, but who would not object to make himself otherwise useful. A member of a Christian Church preferred.

Address, "tating age, wages required, and where last employed, to W. J. Loveland, Post-office, Hereham, Eber.

WANTED, by a YOUNG MAN, a

SITUATION in an OFFICE or WAREHOUSE, or in any capacity where he could make himself useful. Good character. Writes a good hand.

Address, A. B., 53, Carnaby-street, Golden-square.

A YOUNG LADY, who has had several

years' experience in the GENERAL and FANCY STATIONERY BUSINESS, wishes for a RE-ENGAGEMENT. Respectable references.

Address, W. C., 19, Market-street, Leicester.

CHARLES WINTER, Manchester House,

Tonbridge, has a VACANCY for an intelligent and well-educated YOUTH as an APPRENTICE to the GENERAL DRAPERY and OUTFITTING. Premium, 50l. He will be required to conform to the rules of a Dissenting family.

PARTNERSHIP.—WANTED, a PARTNER,

with 2,000l., to extend a profitable business. He will have to attend to the selling, and to travel occasionally.

Principals only, or their solicitors, may address, A 1, "Nonconformist" Office, 18, Bouverie-street.

CONFIDENCE.—TRUST.—A Gentleman of

good education, active habits, large commercial experience, well connected, and who has travelled, wishes for a CONFIDENTIAL SITUATION, in which general knowledge, fair abilities, and good social position are required. Most satisfactory references will be given.

Address, in the first instance, Y. Z., Office of the "Nonconformist," 18, Bouverie-street, Fleet-street, London.

BICENTENARY CHAPEL, HERTFORD.

A valuable Corner Plot of FREEHOLD GROUND for SALE, adjoining Christ's Hospital Schools, in the main street of the above town, and within two minutes' walk of the Hertford Railway Station.

Address, X., 28, Oriental-street, Poplar, E.

A YOUNG LADY, the daughter of a Dis-

senting Minister, desires an ENGAGEMENT as NURSERY GOVERNESS. She is a good needlewoman.

Address, E. B., care of Mr. Evans, Chemist, High-street, Leicester.

SCHOLASTIC.—For TRANSFER, an old-

established BOYS' DAY SCHOOL in the COUNTRY, suited for a Dissenter, on advantageous terms.

Apply to "Alpha," Scholastic Agency, 35, Henrietta-street, Covent-garden.

IN the UPPER and MIDDLE SCHOOLS

PECKHAM, LONDON, S.E. (Private), as far as possible well grounded in English, and hand fit for business, and trained to be quick French and German are taught by native masters by the Principal. The Institutions of the school, Science and Art, as well as the various Musical exhibitions, are frequently visited for educational purposes. Peckham-rye Common is near, the school premises and the general accommodation for Boarders. Terms moderate, and strictly inclusive.

JOHN YEATS, PECKHAM



THE PRINCIPALS of a small first-class **LADIES' SCHOOL**, in one of the suburbs of London, wish to **RECEIVE A FEW MORE PUPILS**. Terms are moderate. Professors attend for Music, Languages, &c.

Apply to "La Verité," Mr. J. C. Tarey, 35, City-road, Finsbury-square, London, E.C.

A FOREIGN PROTESTANT LADY, who speaks English, wishing to visit England, desires a **SITUATION** in a family of good position, either as Companion or to teach French, German, and Swedish, from the latter end of April to September. A small remuneration will be accepted.

Immediate application, to allow time for correspondence, to the Misses Smith, Ladies' School, Broadway, Upper Plaistow, London.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr. GEORGE FOSTER. Terms, 20s. per annum. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

N.B. Rochford is half-an hour's ride from Southend.

RINGWOOD, NEW FOREST, HAMPSHIRE.

The Rev. **OSWALD JACKSON** RECEIVES TEN PUPILS to Educate for Professional or Commercial life. As there will be **VACANCIES** at Lady-day, Mr. Jackson will be happy to forward his Prospectus, with references.

WESTBOURNE-ROAD ACADEMY, FOREST-HILL, KENT.

PRINCIPAL—Mr. T. G. TIBBS.

Young Gentlemen carefully trained in Literary, Mercantile, and Professional Studies, with liberal domestic arrangements, and constant attention to physical and moral progress. Terms, inclusive, from Thirty-two Guineas per annum. Conversational French, by a resident Parisian. Prospectuses on application.

CRANFORD HALL COMMERCIAL SCHOOL, near HOUNSLOW, MIDDLESEX. Principal, Mr. GEORGE VERNY. This Establishment is situated on the side of the old Bath-road, at the distance of twelve miles from Hyde-park-corner, and within a thirty minutes' drive of the station at Hounslow, Feltham, Southall, or West Drayton. The premises are extensive, and on a dry elevation, and contain every convenience adapted to a school. Mr. Verny has had more than twenty years' experience in the arduous and responsible work of training the young, and is favoured with many references in town and country. The system of teaching is plain, probing, and practical, and strenuous efforts are made to qualify the pupils for active business pursuits. The food is of the best description, and unlimited. Terms: Pupils over Twelve years of age, Seven Guineas per quarter; Pupils under Twelve years of age, Six Guineas. Latin, French, Music, Surveying, &c., are taught. Inclusive terms when preferred. All accounts settled quarterly, and a quarter's notice required previous to a pupil's removal.

HYDROPATHIC and HOMŒOPATHIC ESTABLISHMENT, WELFIELD HOUSE, MATLOCK BANK, DERBYSHIRE, conducted by Dr. and Mrs. SPENCER T. HALL. Terms, Two Guineas per week.

Further particulars on application.

THE MUTUAL LIFE ASSURANCE SOCIETY (A.D. 1834).

39, KING-STREET, Cheapside, E.C., London.

Capital, from Premiums alone, 403,165*l*.

Income, upwards of 68,000*l*. Assurances, 1,634,755*l*.

Bonuses average more than 2½ per cent. per annum on sum assured.

Profits divided yearly and begin on second Premium.

Every Member can attend and vote at all general meetings.

Last Annual Report and Accounts may be had.

CHARLES INGALL, Actuary.

£10,000 READY TO BE ADVANCED by the **TEMPERANCE PERMANENT LAND AND BUILDING SOCIETY**, on Freehold or Leasehold Property, for any term of years not exceeding fifteen. Monthly repayments (including interest) for each 100*l*. advanced:—

2 Years.	4 Years.	6 Years.	8 Years.	10 Years.	12 Years.	14 Years.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
4 11 10	3 9 3	3 15 3	3 18 4	4 4 2	5 1 7	6 0 19 8

HENRY J. PHILLIPS, Secretary.

24, Moorgate-street, London.

BONUS YEAR.

UNION ASSURANCE SOCIETY,

81, CORNHILL,

AND

70, BAKER-STREET, LONDON.

Instituted in the Reign of Queen Anne, A.D. 1714.

DIRECTORS, TRUSTEES, &c.

James Bentley, Esq.
Daniel Britten, Esq.
Charles Charrington, Esq.
S. Preston Child, Esq.
Beriah Drew, Esq.
William Gilpin, Esq.
John Hibbert, Esq.
Thomas Lewis, Esq.

Thomas Mills, Esq., M.P.
J. Remington Mills, Esq.
John Morley, Esq.
John Rogers, Esq.
Henry Rutt, Esq.
George Spencer Smith, Esq.
W. Foster White, Esq.
Samuel Wilson, Esq., Ald.

FIRE.

Common Insurance 1s. 6d. per cent. } when the sum
Hazardous do. 2s. 6d. } amounts to
Doubly Hazardous ditto .. 4s. 6d. } 300*l*.

Farming Stock, 4s. per cent., if no Steam Engine is used on the Farm, or 5s. with the use thereof allowed.

LIFE.

Annual Premiums for Assuring 100*l*. at the following ages:—
20 £2 1 5 } Premiums for Intermediate
25 2 5 8 } Ages may be obtained
30 2 16 10 } from the Secretary, or
35 3 16 10 } any of the Agents.
40 5 6 4 }

BONUS—Four-fifths, or Eighty per cent. of the Office Profits are divided amongst the Assured every Seven years, thus giving them nearly all the advantages of a Mutual Company, but without any risk or liability whatever, which in Mutual Offices is borne exclusively by the Assured, and in the UNION by a large and influential Proprietary.

The accumulated invested capital now exceeds the sum of **ONE MILLION** sterling.

Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Office.

Applications for Agencies are requested.

W. B. LEWIS, Secretary.

FAMILY MOURNING.

PETER ROBINSON'S

FAMILY AND GENERAL MOURNING WAREHOUSE

Is now (since its extensive alterations) the **LARGEST** in LONDON. Families will effect a great saving by forwarding their orders to this ESTABLISHMENT, where the **BEST MOURNING** may be purchased at the most reasonable prices, and the wear of the article is guaranteed.

DRESSES, MANTLES, BONNETS, and MOURNING COSTUME of every description, are kept ready-made, and can be forwarded, in town or country, immediately on receipt of order.

DRESS-MAKING TO ANY EXTENT ON THE SHORTEST NOTICE.

PETER ROBINSON'S GENERAL MOURNING WAREHOUSE,

103 to 108, OXFORD-STREET, W.

NATIONAL INDUSTRIAL LIFE ASSURANCE, and GENERAL DEPOSIT and ADVANCE COMPANY, 23, New Bridge-street, Blackfriars, E.C.

DIRECTORS.

Thomas Miers, Esq., Loughborough Park, Chairman.
Francis Cuthbertson, Esq., Arundel-square, Deputy Chairman.
Burgess, Joseph, Esq. Lindsey, Mark, Esq.
Gardiner, B. Webb, Esq. Mann, John, Esq.
Gover, John, Esq. Pratt, Daniel, Esq.
Groser, William, Esq. Silvester, Henry R., Esq.
Townsend, H. M., Esq.

SOLICITORS—Messrs. Watson and Sons.

This Company, incorporated by Act of Parliament—sustained by a subscribed capital—and constantly having opportunities of employing the funds in Advances on Freehold and Leasehold Property, and other valuable securities, affords a profitable mode of investment, with ample guarantee.

Deposits of small or large amounts are received daily, and may be withdrawn by short notice. Interest at Five per Cent. paid half-yearly. Office hours 10 till 4.

CHARLES WOODROFFE, Secretary.

BRITISH EQUITABLE LIFE ASSURANCE COMPANY.

The Annual General Meeting was held on Tuesday, March 11, 1862, at the Chief Office, 47 and 48, King William-street, London, E.C., WILLIAM GOVER, Esq., the Chairman of the Company, presiding.

The MANAGING DIRECTOR read the following Report:—

The prosperity of the Company continues unabated.

The new business since that last reported amounts to 1,091 Policies, assuring 177,076*l*.

The annual income of the Company from Life Premiums alone for the year 1862 is estimated at about 30,000*l*. The sums paid under Policies on account of deaths during the past year amounts to 2,817*l*. 19s. 11d., a sum not only far below that provided for by the Company's tables, but low by comparison with former years, the sum of 3,754*l*. 4s. 2d. having been paid in 1860, and 4,378*l*. 14s. in 1859.

When it is borne in mind that the Company has a large number of Policies on its books, so that a fair average of mortality is obtained, this is an indication that the body of lives assured is of a very high class, a principal element in the production of large profits.

The sum paid for the surrender of policies during the past year was 705*l*. 19s. 10d., a large portion of this was upon old lives, the commensurate liabilities on which were thus extinguished.

The Bonus declared at the last annual meeting appears to have given satisfaction to the Policy-holders very generally, and many Policies have been increased and new ones taken out by old Policy-holders in consequence.

The Company's late agent at Plymouth has transferred his services to a local life office recently formed.

It is satisfactory to state that the Policies in this Company have been maintained, and that a large business has been already accomplished by our new agent there.

In addition to various new and profitable districts which have been opened in England, a branch of the Company's operations have been established in Scotland, from which the Directors expect considerable results during the current year.

The success of the Company's operations to this the seventh annual meeting are paralleled in the annals of few modern life offices.

The proposals received in that period have been 11,165, to assure 1,944,329*l*. The Policies issued, 7,213, assuring 1,178,200*l*, and the Accumulated Fund is now 40,000*l*.

Two triennial reversionary Bonuses of one-and-a-half per cent. per annum have been declared.

The Life proposals received in the first two months of 1862 considerably exceed those received in the same period in 1861.

As the constitution and practice of the Company afford the Policy-holders the maximum of safety and the maximum of profit, and utterly extinguishes all personal liabilities of every kind whatever, it may reasonably be expected that the future ratio of business will tend considerably to increase, and it is a matter of thankfulness with the Directors, that at a time when so many offices have been compelled to amalgamate, or otherwise discontinue business, the public confidence in this Company has been secured and increased by the sound principles on which this Company has been conducted.

The Directors would refer with peculiar satisfaction to the principle adopted by the Shareholders of making the Board of Directors of this Company identical with that of the British Equitable Investment Company by the alteration of the Deed of settlement, and the election under it of the Manager as a Director of this Company. The wisdom and convenience of that principle of unity has been continually shown, and it is the opinion of the Directors that that principle must be a fundamental one during the future operations of this Society; an opinion in which it is believed the Shareholders generally concur.

The Shareholders will observe, from the figures read, that the cash in hand, including that at the Bankers and the Investment Company on deposit, amounts to 4,600*l*. 15s. 7d. The Directors have thought it prudent to keep about 2,000*l*. on Deposit Accounts, so as to be always available on any emergency. The whole of the remainder of the cash was under agreements for loans on mortgage, which have since been carried out. The Directors attribute this to the co-operation of the Investment Company, which has not only brought them a considerable life business, but introduced also a loan connexion of great value in return for the accommodation afforded them in the use of the Company's office and clerks.

The Directors now appeal with confidence to the Policy-holders of the Company to increase their numbers by the introduction of their friends.

In no office can their friends obtain larger profits; in no office can they obtain more absolute safety; and every Policyholder who is added to the Company introduces a new source of connexion, business, and wealth.

To the Agents the Directors would recommend great activity, continually putting people in remembrance of the great advantages offered by this Company, and allowing no opportunity to slip, or no business connexion to be dormant, that would be instrumental of raising the British Equitable Assurance Company to the proud position at which it aims—that of being the foremost life office of the time.

The MANAGING DIRECTOR, after reading the Audited Balance Sheet, then addressed the meeting:—In the seven years which have elapsed since the establishment of the British Equitable Assurance Company, no less than 120 bereaved families have been relieved, solaced, sustained, and blessed in the hour of affliction by the Assurances and Bonuses paid by this Company. After speaking of the inestimable benefits which have accrued to society from the application of the principle of life

assurance, he mentioned the fact that the British Equitable Assurance Company had already outrun many institutions of half a century's growth; and referring to the competition which existed between various societies, said that even now "there remains more to be done than there has yet been accomplished." In his concluding remarks he said: I cannot forbear noticing our Investment Company, a necessary outgrowth of our Life Assurance Office, as indeed such an institution has been of fifty other life offices. It has completely fulfilled its humble and useful design of being an indispensable auxiliary to the perfect development of the fundamental principles of the Life Assurance Company. I speak more particularly with reference to the employment of the funds of that institution in the safest and most profitable manner. No two institutions have ever been worked with more identity of effort. I consider it is our first duty to our own interests to maintain that fundamental unity which will lift to the highest point the prosperity of both Companies.

The CHAIRMAN then moved the adoption of the Report and Balance Sheet. He said: Gentlemen, we have added seventeen per cent. to our former business. We have had claims for death: nearly 8,000*l*. have been disbursed in this way during the year. But if there were no deaths, there would be no occasion for life assurance. And while we are thankful that the rate of deaths is so low, we would not forget how much good has been done by the sums paid; how many orphans' tears have been dried; how many families preserved; how many widows, on their benighted knees, have thanked God for the British Equitable Assurance Company. After congratulating the meeting on the increased prosperity of the Company, and urging those interested in its welfare not to be satisfied until they could regard it as second to no institution of a similar character, he said: The importance of life assurance is demonstrated every year. This year has not been without its lessons on this subject. A very impressive one has been recently given to us. Two hundred men snatched away from their families by one fatal stroke, spreading desolation and misery over a peaceful village. Nobly, indeed, has the public responded to the call for help, and laid its many thousands on the altar of Christian charity. But let us not forget that during these few months not two hundred but two hundred thousand have been cut off, for whom no such provision has been made. And still further, two hundred thousand more will be called away in the next few months. With regard to the prospects of the Company, he said: For myself, I look forward to a prosperous year. I see openings for an improvement in the business, an increase of the Policies, a good investment for the funds, and enlarged profits for the Policyholders. But to produce this result all must help—Directors and Agents, Policy holders and friends. We must have a long pull, a strong pull, and a pull all together. As I think the issuing of this Report will greatly contribute to produce this result, I have much pleasure in moving its adoption.

The Vice-Chairman, Mr. E. DUNN, seconded the adoption of the Report and Balance-sheet.

Mr. FAITHORPE put several questions to the Managing Director respecting the capital, income, interest, and expenses of the Company. The Managing Director having replied seriatim to the questions, Mr. Faithorpe expressed himself well satisfied with the solid prosperity of the Company.

The Report and Balance-sheet were then unanimously adopted.

Mr. Joseph Warmington and Mr. John Middleton Hare were then unanimously re-elected.

After a few words from Mr. Warmington Mr. HARE referred to the identity of persons composing the Boards of the Assurance and Investment Companies. I shall always, he said, regard myself as bound equally to both Companies. Every week presents to me fresh evidence of their mutual utility, and of the reciprocal advantage conferred by one Company upon the other. He proceeded—Gentlemen, I will sit down with assuring you of my sincerest and warmest thanks for the kindness you have done me, and with the renewed expression of my earnest determination to apply myself with all my power to my duty. I am encouraged by every speech that I hear, both from the Manager and the Chairman, on this subject. I feel I am almost inspired when I listen to the glowing metaphors of the Chairman—I do not know, I am sure, to what height we shall not attain by and by; but it is quite manifest from the locality in which we have set ourselves down, that we are not by any means afraid of ultimate comparison with the Monument. (Laughter and applause.)

The CHAIRMAN: The next matter that I have to submit to you, gentlemen, is to state that Mr. Samuel Beddome is the Auditor that goes out by rotation; and I have great pleasure in submitting his name again to you. He is well known in the City of London; his face is seen in all the City circles; and the best thing I can do is, not to make any observations on his name any more than others, than to say, that I equally respect him with the other gentlemen whose names have been submitted. I believe he retains, in like manner, the respect of all who know him.

Dr. STEPHENSON, of Yarmouth, seconded the nomination, and it was unanimously adopted.

Mr. FAITHORPE then moved, and Mr. SMITHER seconded, a vote of thanks to the Managing Director and Agents of the Company, which was carried unanimously.

It was then moved and seconded, "That the thanks of this meeting be given to the Directors for the ability and zeal and care which has characterised their management of the Company's affairs during the past year."

Mr. E. B. UNDERHILL (Secretary of the Baptist Missionary Society) supported the motion. I have abstained, he said, from taking any part in the meeting until now, in order that I might have before me the whole of the proceedings of the Board, and I feel extremely gratified with the Report. Referring to the great amount of waste of the earnings of the artisan class of this country, he said:—"I was dining with a minister in Wales whose income, I am sure, from his church could not be more than 80*l*. or 90*l*. a-year. He was mentioning a case of a collier who was earning 4*l*. or 5*l*. a week, and the man, when told of the income of the minister, literally laughed at the folly of his being a minister when he had only to go into the pit and make four times as much money. (Laughter.) But look at the contrast; the minister managed to save a little and provide for his family, while the collier actually spent the whole of his 4*l*. or 5*l*. a week upon beef-steaks and porter, and wasted what might have been a fund for the advantage of those connected with him. I mention this in order to commend the subject to the Agents scattered throughout the country, that they might strive to bring that class within the bounds of this Life Assurance Company. They do not understand it, I am persuaded, as they might be made to understand it; at the same time they would be to you a most fruitful source of profit and of business. I will say no more, but that I have very great pleasure, after hearing all that has passed to-day, in expressing my gratification at the results of the business of the Company.

A resolution was unanimously passed conveying the thanks of the meeting to the Solicitor, and the proceedings then terminated.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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BICENTENARY PAPERS.

No. X.

BISHOP Sheldon:—ECCLESIASTICISM IN 1662.

THE life of Sheldon would be a history of ecclesiasticism as distinguished from religion. He was among the chief of that band of political Churchmen chosen to stand by the throne of Charles the Second; and among these he took his place, as lordly a prelate as ever wore a mitre. When the Savoy Conference met he was one of the foremost in opposition to the Puritans, assuming as settled questions the most radical differences, and demanding obedience, either with conscience or without it, to the dicta of what he called the Church. A thoroughly political divine, greedy of power, and as far as man can judge, devoid of any deep sense of Christian duties, he feared above all things that the Savoy Conference would end in a reconciliation which, leaving men like Baxter of moderate but firm views in the national Church, would effectually check his episcopal authority, even whilst nominally yielding to it. If reconciliation could be prevented there was every hope of the Establishment remaining for one generation, at least (and Sheldon cared for little more), in utter slavery, and inculcating slavish ideas among the people. But if, on the other hand, a test could not be devised powerful enough to sweep away every semblance of non-compliance with royal and episcopal commands, then there would be a seed left which might soon grow into a tree as great as that which he would now uproot; and so all his labour would be virtually lost. The idea was a shrewd one; the machinery for carrying it into operation was excellent; all fear of failure hinged on that one point—Is the test strong enough?

Had the nation possessed newspapers and the ability to read them, Sheldon's plan would have been puerile; so very puerile, indeed, that he would never have attempted it. The broadsheet, however, had as yet no name; nor could the most clairvoyant individual perceive a future when it would become what it is now. In Sheldon's day to possess the pulpits of the Established Church was to own the one place in each town and village in England from whence the people could be openly instructed. Royal commands, Edicts of Council, mandates of the Episcopal Bench were read, and frequently expounded from thence to those who themselves could neither read the documents nor comprehend the jargon in which they were couched. They could talk about them after church hours—if the sports, which came in admirably for the purpose, did not efface all ideas of such matters from their minds, or at least adjourn the consideration of them till next day, when opportunities for conversation were rare, and when the crude conceptions of Sunday would have become narrowed to the one point of what the King enjoined, and what the minister supported; but, at best, conversation after church hours was not likely to do

much damage if the pulpits could be filled in accordance with one uniform plan. And this plan it was the business of Sheldon and his friends to devise.

The pulpits of the English Church were counted, and the temper of those who held them carefully estimated. The Book of Common Prayer was found to be repugnant to many of the clergy, who, indeed, had for the most part taken office in a Church which had repudiated it. Yet there still remained a doubt as to the proportion in which they would conform to a new order of things in which the Prayer-book would form a part. The best and most scrupulous men might possibly hesitate before disturbing the peace of the Church by what might be termed schism; the best men among those to whom the Book of Common Prayer was repugnant might have families and friends—young, tender, and delicate ones, who would plead with tearful eyes, or perhaps, not knowing the danger, without either words or tears, and simply by the instinctive voice of nature and love, against a sacrifice of all their future to a trifling point of conformity. Nor would such be without an advocate in the breasts of their countrymen. The English people were indisputably lenient to "little errors committed by a good man to save his family from penury." They would comprehend the appeal of little children to a parent's heart far easier than they would comprehend the doctrinal points for which the parent would consent to make his family outcasts from society. Then, again, that "society" was of itself a powerful argument. What amount of conscience might a man not sacrifice when "society" pronounced his notions absurd and dangerous, whilst those of his opponents were fashionable and such as became a gentleman?

Had it not been again and again asserted that Episcopacy was the only religion of a gentleman? Evidently, therefore, it would appear to Sheldon that a mere return to public worship in the words of the Book of Common Prayer might fail to make the Church a pliant ecclesiastical system—might fail to bring every pulpit into perfect ecclesiastical obedience, clothe every minister in the livery of the Crown, spread an ecclesiastical web over the land, and secure the public instruction which "sound policy" demanded. Whenever a statesman of the school of Clarendon and Sheldon felt himself on the point of perpetrating a great and cruel wrong he pleaded the necessity of a sound policy. Perceiving truly the "bearings" of the entire question, Sheldon and his friends had on their plan:—First, to render the Savoy Conference a farce—to spin, and cause their opponents to spin, endless ropes of sand—to say, finally, "This is the Church; conform to this, or leave it and go"—where? That was not stated; the Bishops invariably ended their advice with the word "go." Second, to follow the farce with an Act which would render mental reservation on the part of the Puritans impossible: and, thirdly, to finish in its proper course, and by deeds rather than words, the sentence that we have quoted in its unfinished state as it stood at the Savoy Conference. "Conform or go"—where? To found another Church? No, that could not be allowed; the pulpits were the King's. To teach as schoolmasters? No; for the prevention of that an edict would soon be provided. Then all that remained was private life—a little cottage among a man's friends, hand-labour to provide the necessities of life, and a meeting together in small companies—as had been the custom in Jerusalem sixteen centuries before—for the worship of God? No, not even private life in the communion of friends—if a man's friends lived within a distance of five miles from a corporate town, or a town sending members to Parliament, or a village in which he had officiated as minister; not even meetings for private worship—if the number of persons present amounted to five more than the family in which it was held.

This was the form of the great Ecclesiastical plan. If this could have been carried out the "statesmen" of the Savoy Conference would

have left behind them one of the deepest and banefullest marks in human history. To render the Conference at the Savoy a farce was the easiest thing in the world; the most foolish man is sufficient to render the most sacred things farcical; and these were not foolish men, but shrewd, observant, learned ones, to whom even Jesuitism itself was an open book. That, however, accomplished, the most difficult task of all presented itself—the test. No great victory is gained over a man by telling him, "You are no Churchman," or, "no Christian." Besides it is always deemed ungenerous to tell a man he is not what he professes to be. But that is a triumph of sectarian ingenuity which compels an opponent to admit the fact himself. "You see there is no longer any doubt; he acknowledges the fact, he is not of us." And if the admission can be drawn forth by means of previous admissions, so much the better for sectarian wickedness which, by some such means, drives many a brave man from associations dearer to him than life. No two thinking men can be found who agree on all points; but human selfishness is never more marked than when the one drives the other away from the profession of great principles because of minor differences.

The reader will remember how painfully this applies to the Savoy Conference, and that which followed it. The Puritan leaders were first drawn into a broad assertion of their inability to conform without some alteration in that to which conformity was required; a few alterations were made in the opposite direction; the country was apprised of what the Puritans demanded, and why they demanded it; and then, when as honest men they could yield nothing, there came the sweeping—"I give my unfeigned assent and consent to everything contained in the Book of Common Prayer," &c. A cunninger plot was never concocted; and it was only thwarted by the resoluteness, through all suffering, of its victims. Singularly were all its parts dovetailed together, with the one single end in view of producing a pliable Ecclesiastical system, and, by means of it, a pliable, servile nation. The words were not to be understood in one sense by one man and in another sense by another man. They were to be taken by Baxter as they were taken by Sheldon, or they were to be refused under penalties with which the reader is acquainted by history, and happily in no other way. "The Puritans will certainly leave the Church," said some one. "We only fear the contrary," replied Sheldon, showing at once his plan and his implacability.

The Two Thousand whose names and deeds we are about to commemorate left Sheldon and his friends to possess the wealth and fill the pulpits of the English Church according to their will. They went out to scatter new convictions, and establish other pulpits, and hold aloft for later times the faith of Jesus Christ as radically distinct from Ecclesiasticism. They went out to save the very Church which appeared to spurn them from her fold; but they little dreamed that two centuries after their great act the children of that generation would engage in rivalry for the honour of calling them fathers in the Established Church, or fathers of Nonconformity. The cup had to be first drained, and celebrations left for another age. The property they left behind Sheldon might hold in possession; the property they took away was beyond his power. Uncontrolled from this time in their mode of worship, bound no longer to any faith by political acts, but threatened with severe penalties for holding the supreme right of conscience over all other power, they founded churches and began the great struggle which has never ceased since their day.

Beyond all question, the real history of English Nonconformity dates from this period. It had existed before this; but now it acquired an accession of learning, wisdom, and virtue upon which neither that nor any succeeding generation could look down. Now it had a real history, grounded in more than any man could dare to call fanaticism. Had the Commonwealth con

tinued, the honour of commencing the history of English Nonconformity would probably, under different circumstances, have fallen to Episcopals; but, with the accession of Charles, Episcopacy assumed its old place; a new era also began, and the struggles of Conformity and Nonconformity from henceforth became marked by battles of great magnitude, in which there were no odds of learning or ability, as there had never been of public or private virtue, on the side of Compliance. The simple ground on which Nonconformists claim the Two Thousand as forefathers is their Nonconformity. This position, we think, has never been reasonably disputed. Episcopals claim them on another ground—namely, on their warm approval of much that they left behind in the English Church. Well, but they left it because of some differences—left it because Ecclesiasticism had made it too narrow for them, and in that one act of loyalty to conscience became fathers of Nonconformity. Nothing can well be simpler than this—two thousand men asserted, at great cost, the right of private judgment on the 24th of August, 1662. It is not to any sect that the victory belongs. It was a sacrifice to the dearest rights of humanity, and on this ground there should not be an Englishman who cannot, on the 24th of August, 1862, commemorate the great act, and honour the glorious memory, of the Two Thousand.

It was a triumphant day for Sheldon and his compeers when their plan was brought to so complete a success. Human ingenuity which had drawn from the lips of Baxter, Howe and Owen the confession that they were no longer members of the English Church might now repose on its laurels, and leave to subordinates the honour of pursuing to the dungeon and the grave that which lordly Episcopal skill had driven from the Church. These could purchase infamous informers, and follow men to their homes, and spy into their privacy, whilst the successful prelates cast their eyes from London over the entire game, and obtained, from time to time, additional Parliamentary guarantees that it should be played out to their satisfaction. Such was the state of affairs in 1662. But now that year is two centuries behind us; and how different the story! We have said that Sheldon could scarcely bargain for more than one generation of success—mere cunning cannot reasonably ask for all the permanency that is given to the great efforts of wisdom. But it is doubtful if Sheldon had the slightest conception of the relationship his memory would bear to that of his two thousand victims in the year 1662. A great bishop, able in policy, a prime concocter of a scheme before which the Triple Alliance and the European Coalitions of Pitt appear insignificant, could surely never stand lower in English history than men whose sole merit was in falling victims to his masterly plan. They had no plan to show, no plot to unravel, no nails to clinch, one by one, in a system that would make the nation all their own. Wherever men had admiration for transcendent genius surely all the honour would accrue to Sheldon. One generation would probably suffice for success, but surely all time would be Sheldon's on the historic page. Could he only have seen this Bicentenary year he would have found his name generally written as that of a pettifogging ecclesiastic whose venomous projects were undefended by any respectable class of Englishmen. He would have seen the principles of his victims the acknowledged principles of government in 1862, and the only contest as to whether Churchmen or Nonconformists should claim the memory of the brave sufferers as their especial heritage, whilst marking the two-hundredth anniversary of their St. Bartholomew's Day by renewed efforts to uproot the last remaining shreds of all that policy which owed its birth to Clarendon, the state-craftsman, and Sheldon, the political priest.

Lastly, let not the lesson of this year be lost or ignobly taught. No nation can afford to have such a story brought before it and then ignobly removed. It may be a grand Catholic celebration if there be Catholics among us to celebrate it; it may be a great patriotic celebration if there be sufficient patriots among us to sacrifice our differences to the honour and truest happiness of our native land. It may be marked by spleen and bitterness if we are splenetic and bitter; and in this case it will pass away dishonoured, leaving the better celebration of the great Ejection to our children in the England of 1962. The Test of St. Bartholomew's Day, 1662, offered conformity in opposition to conscience, or poverty, dungeons, and sometimes death. The test of St. Bartholomew's Day in 1862 will offer bitter and ungenerous feelings, or broad and catholic aspirations—the meetest of all offerings to lay on the graves of those who in their generation panted for more breadth, struggled for more true Christian life, and suffered to indent into English life the lessons of Him who said—"Love one another, as I have loved you."

TOO MUCH LIGHT.

Too much light—every one knows how unpleasant it is when it streams in at the window opposite to which you are sitting, how it makes you screw up your eyes to protect your optic nerve from its excess, and what uncomely contortions of countenance it causes. Too much light! well, men seldom know, seldom ever suspect, the expression—half annoyance, half remonstrance—which it forces from them. To this may be attributed, for the most part, the appearance of ill-temper which so frequently disfigures photographic likenesses—the sitters have been exposed to more light than they can compose bare. An effect somewhat analogous to this is being wrought upon the minds of certain of the clergy by the Bicentenary Commemoration of 1662. It is bringing out just those features of character which a State-Church tends to produce in them, and, for charity's sake, let us hope, in a somewhat exaggerated form.

The commemoration of the ejection of 1662 is intended to call to mind an historical example of allegiance to conscience, aye! and to conscience enlightened by the spirit of Christianity, without parallel for its impressiveness in the history of our country. The main object professed to be aimed at in such commemoration by those who take part in it, is by reverently gazing upon the magnificent moral spectacle exhibited to the world in "the faith and patience" of the ejected, and by calling to it the attention of others, to quicken in the hearts of the present generation a spirit of like fidelity to their religious convictions. One might have imagined that this would be a work in which all simple-minded, devout, and earnest disciples of our Lord—the incarnate Truth—would regard it a privilege and a duty to take part. In fact, however, the most angry protest against it, the most violent opposition to it, come, not from those who care little for religion, but from the "only authorised ministers of Christ's gospel and ordinances" in this realm, and, singularly enough, from the most evangelical section of this ecclesiastical body. Were the lesson we were striving to imprint upon the national mind one that made little of conscience, asserted the uselessness of being faithful to our spiritual convictions, and maintained that it matters nothing whether men who assume a sacred office believe or disbelieve the things to which they subscribe, we could not have been more indignantly assailed than we have been. Our admiration of religious honesty is an offence. We cannot, it seems, praise the men of a past generation for their heroic obedience to what they regarded as God's will in opposition to man's, without inflicting grievous wrong upon the sensitive feelings of men of this generation.

The common practices resorted to with a view to neutralise the moral effect of our commemorative efforts indicate, we are concerned to say, a low intellectual, moral, and religious type of character in those who can stoop to employ them. It does not speak well for the honesty of men, after having given their own version of the meaning of Nonconformists in celebrating the ejection, and found themselves mistaken, to ascribe the fact to a change of purpose brought about by clerical superiority of information and argument. It does not set off to advantage their sympathy with uprightness, to labour hard for the express purpose of proving that the ejected Two Thousand were but a poor lot after all, and that their sufferings served them right. Nor, in our humble judgment, do those men display an ordinary appreciation of the dignity of a great religious event which has greatly affected the spiritual history of their country, who can hope to divert public attention from the lessons it enforces, by selecting two or three names of men now living for unmitigated abuse. The Editor of this journal, for instance, may or may not be all that Canon Miller, the two Bardsleys, and Mr. Clifford make it a main part of their business to represent him—but whether he be or not is a question very alien to, and infinitely beneath, the topics which the Bicentenary of 1662 would suggest to high-minded religious men. One thing we can promise them, that, so far as we are concerned, we will be no party towards substituting a personal wrangle for a question of deep religious interest. We know how to defend ourselves when the proper time comes, we know, also, how to be silent when higher matters are before the public—and we give full notice to the Defence Association lecturers that whilst the great procession of heroes is passing by, they will not succeed in distracting from it the notice of onlookers by getting up a scuffle with our humble selves.

"No merits—abuse the plaintiff's attorney." The Court, which in this case is the British public, will see through these vulgar tactics, and will infallibly set down the otherwise unaccountable anger to the right cause—"too much light."

THE EJECTED TWO THOUSAND.
THE NORTH MIDLAND COUNTIES.

II. YORKSHIRE.—WEST RIDING.

ACKWORTH.—*Thomas Burbeck*.—Preached after his ejection in his own house at Sheffield.

ADDLE.—*Thomas Sharp, M.A.*—Lived in private until 1672, when he took out a license and preached in his own house. Removed to Morley, and preached there. Afterwards succeeded Mr. Stretton at Leeds, where he died in 1693.

ARDSLEY.—*Jeremiah Marsden*.—Driven to lead an unsettled life for many years through a hot and active persecution. In 1674 he records his twenty-second removal since 1662. Hunted and pursued from place to place, but never apprehended, until his settlement at Henley, from which place he was sent to Oxford jail. After his release succeeded Mr. Hardcastle at Bristol, and subsequently Mr. Carmichael in Lothbury Chapel, London, preaching also in Founders' and Dyer's Halls. Informed against and seized, conveyed to Newgate, where he died in the fifty-eighth year of his age.

ARMTHORP.—*Mr. Holmes*.—No further information.

BARLEY.—*Robert Pickering*.—Became a private chaplain until his removal to Morley, where he preached for many years.

BEESTON.—*Mr. Cudworth*.—No further information.

—*Leonard Sourr*.—Retired into private life, and was murdered in 1680. His character will not bear investigation.

BILTON.—*Cornelius Todd*.—Preached privately for some time, being partly supported by Lord Wharton. Settled afterwards at Ellenthorp. Apprehended and sent to Pontefract, where "he was kept so close that he was seized with a fever and pleurisy, and narrowly escaped with his life." Died 1696.

BIRKIN.—*David Barnes*.—No further information.

BOLTON.—*Nathan Denton*.—Preached occasionally at Bolton and the neighbourhood. In 1713 was preaching at Great Haughton.

BRADFELD.—*Rowland Hancock*.—Continued to live at Bradfield. Apprehended and taken a prisoner to York Castle for preaching at Altherthorpe. Died, it would seem, at Bradfield.

BRADFORD.—*Jonas Waterhouse, M.A.*—After his ejection lived privately, but usually preached on Sunday evenings in his own house.

BRAMHAM.—*Thomas Hardcastle*.—Preached at Shadwell and other places. Imprisoned seven times at York, Leeds, Chester, Bristol, and London, for preaching contrary to law—eight months in York Castle, fifteen months in Chester Castle, six months in Newgate, and six months on two occasions at Bristol. Died as pastor of the Broadmead Baptist Church, Bristol, the records of which give a narrative of his life.

BRAMHOPE.—*Zechariah Crossley*.—Lectured at a private house until his death in 1689.

BROADSWORTH.—*William Hawden*.—After the Five Mile Act removed to Sherborne, and from thence to Wakefield, preaching frequently.

CAWOOD.—*Robert Sherborne, M.A.*—Lived with his father, a Conforming minister at Brayton, preaching occasionally.

CHAPPLETON.—*Mr. Stables*.—No further information.

COPLEY.—*Oliver Heywood*.—Oliver Heywood's name belongs to the highest rank of the Ejected Ministers. It would be impossible to give a summary of his biography in this place. Those who wish to know who and what he was should consult his "Life" by the Rev. Joseph Hunter, published by Longmans. We may mention that Mr. James Heywood, formerly M.P. for Lancashire, is a descendant of Oliver Heywood.

CROFTON.—*Edward Hill, M.A.*—Removed after the Five Mile Act to Sibden, near Halifax, where he soon died.

DENBY.—*John Crook, M.A.*—Preached a little after his ejection. Died at Wakefield in 1687.

HALIFAX.—*Ely Bentley*.—Driven from Halifax by the Five Mile Act, but returned in 1672, and preached in his own house.

—*CHAPLE LE BREARS*.—*Gamaliel Marsden*.—Went to Holland and subsequently became pastor of the Congregational Church at Woodkirk.

HANDSWORTH.—*William Cart*.—No information, excepting that for some time he was tutor in Major Taylor's family, Wallingwell, and that he died in 1674.

HEATON.—*Mr. Lea*.—No further information.

HANSWORTH.—*Stephen Ramsay*.

HICKLETON.—*Hugh Everard*.—Became chaplain to Sir John Jackson.

HOLBECK.—*Robert Armytage*.—Lived privately until forced by the Five Mile Act to a place near Halifax. Returned and preached at Holbeck until his death in 1689.

HONLEY.—*David Drury*.—Went to Scotland and died at Edinburgh.

HOPTON.—*Richard Thorp*.—No further information.

HOWARTH.—*Robert Town, Sen.*—Most probably remained at Howarth, as he died in 1663.

HOYLAND.—*Mr. Inman*.—Became a schoolmaster.

HUNSLET.—*Thomas Hawksworth*.—Retired after the Five Mile Act to Alverthorpe, where he died in 1667.

IDLE.—*Thomas Smallwood*.—Removed after the Five Mile Act to Flanshaw Hall, Wakefield, where he died.

KIRBY HALL.—*Joshua Smith*.—Died the year of his ejection.

KIRKHEATON.—*Christopher Richardson*.—Lived at Lassel Hall—his own residence—where he preached and lectured. Afterwards went to Liverpool, preaching alternately in Liverpool and Toxteth Park.

LEEDS.—*Robert Todd, M.A.*—Preached privately until his death at Leeds.

—*James Sales*.—Lived at Pudsey, constantly preaching until disabled by disease.

—*Christopher Nesse*.—Retired to Clayton and went from thence to Morley. Afterwards removed to Hunslet, where also he preached. Excommunicated four times; to avoid the writ issued after the fourth excommunication removed to London. Died and was buried in Burnhill Fields in 1705.

LAUGHTON.—*Richard Whitehurst*.—Formed a congrega-

tion near Bradford, but afterwards removed to Bridlington, where he died in 1697.

LONG HOUGHTON.—*Richard Taylor.*—Was a private chaplain for some years, after which he removed to Sheffield and died there.

MOOR MONKTON.—*James Constantine.*—Died in 1665.

NUN MONKTON.—*Mr. Jyot.*—No further information.

PENISTON.—*Henry Swift.*—Continued preaching until apprehension and imprisonment in York Castle. Imprisoned twice after this. Afterwards took the Oxford oath, and preached at Peniston until his death.

PONTEFRAC.—*Joshua Farrett.*—Died in reduced circumstances in 1663.

POPPELTON.—*Josiah Holdsworth.*—Removed to Wakefield, and afterwards to Idle. Died at Wakefield.

PUDSEY.—*Elkanah Wales.*—Forced, after being minister at Pudsey for fifty years, to leave, by the Five Mile Act. Settled at Leeds, preaching there and at Beamley, until his death in 1669.

RASTRICK.—*William Ashley.*—Became minister of a congregation at Hull, succeeding Mr. Cann in this office.

RIPPON.—*Edward Richardson, D.D.*—Went to Holland and became pastor of the English Church at Leyden.

ROTHWELL.—*Jeremiah Milner.*—Removed to Falkirk. In 1672 went to Houghton.

ROTHERHAM.—*Luke Clayton.*—No successor to him having been appointed, continued to preach in Rotherham Church until January, 1663. Was apprehended and imprisoned in York Castle, and was afterwards several times imprisoned for six months at a time. In the latter part of his life he preached at Graseborough.

SANDAL MAGNA.—*Timothy Wood, M.A.*—Removed to Leicestershire, preaching in several places. Died at "Belgrave, near Leicester," in 1680.

SANDAL PARVA.—*John Hobson.*—Lived near York, and died about 1671.

SELBY.—*Mr. Bursdall.*—Became a domestic chaplain and died as such.

SETTRINGTON.—*Mr. Mekal.*—No further information.

SHEFFIELD.—*Mr. Boon.*—Ditto.

SHEFFIELD.—*James Fisher.*—Often imprisoned; coming from his last commitment, from York Castle to Hatfield, was overcome by illness occasioned by long confinement, and died in 1666.

SHEFFIELD.—*Matthew Bloom.*—Became a maltster in trade, still, however, continuing to preach as he had opportunity. Imprisoned in York Castle. Died in 1686.

SHEFFIELD.—*Edward Prime.*—Lived at Sheffield and established a fortnightly lecture at Weston, which he conducted for forty-five years after his ejection. Preached also at Attercliffe.

SHEBBURN.—*Thomas Johnson.*—Preached at Sandal.

SILKSTON.—*John Spawford.*—Retired into private life.

SMETON.—*John Noble, M.A.*—Became minister at Pontefract.

SOWERBY.—*Henry Root.*—Preaching in defiance of the Act of Uniformity, was suddenly seized and conveyed to York Castle. Imprisoned twice after this.

STANINGTON.—*Mr. Darwent.*—No further information.

THORNHILL.—*Joshua Whitton, M.A.*—Removed to York.

THORNTON.—*Joseph Dawson.*—Lived near Halifax, and preached at Birstall; afterward chosen minister of the chapel at Morley.

THORNSCO.—*William Benton.*—Took a farm, living at Barnsley.

TONG.—*Richard Coore.*—Became a physician.

TRETTON.—*Christopher Amgill.*—Died soon after his ejection.

WAKEFIELD.—*Joshua Kirby, M.A.*—Preached at his own house at Wakefield, for which he was sent to York Castle. Imprisoned a second time for preaching in contravention of the Conventicle Act. Excommunicated. Travelled during the latter part of his life, but returned to Wakefield and died there in 1676.

WHISTON.—*Mr. Thelwell.*—No further information.

WHIDKIRK.—*Christopher Marshall.*—Lived privately until forced from his home by the Five Mile Act. Went to Horbury, but returned and braved the Act. In 1672 preached at Topcliff Hall. Died in 1673.

WORSBOROUGH.—*Mr. Shaw.*—Became a tutor, but subsequently preached near Hull. Buried at Worsborough in 1691.

YORK.—*Peter Williams.*—Preached in a private house until his death in 1680.

YORK.—*Thomas Calvert, M.A.*—Banished from York by the Oxford Act, and withdrew to Lady Berwick's at Tadcaster, but afterwards returned to York.

YORK.—*Richard Perret, B.D.*—Became a physician.

THE BICENTENARY OF 1662.

THE CENTRAL UNITED COMMITTEE.

The Central United Committee have completed their arrangements for a brief course of lectures in London. These lectures, four in number, will be delivered in Willis's Rooms, by the Rev. Dr. McOrie, Rev. A. Maclaren, Rev. R. W. Dale, and the Rev. Dr. Halley, on the following Tuesday evenings—April 8th, April 22nd, May 6th, and May 20th.

The Committee, we are glad to hear, have determined at once to publish the public documents connected with the history of the Ejection, from the Declaration of Breda down to the Five Mile Act. They hope to have the volume out by the 1st of May—a hope in which all who have to speak or write on the subject will cordially join.

They have also secured the services of nine able writers for their series of Historical Tracts. The scheme of subjects for these tracts is well devised, and seems to cover the whole ground. It is as follows:—1. The First Protest. 2. The Book of Sports. 3. The Star Chamber and High Commission. 4. The Ejection of the Episcopalians. 5. The Savoy Conference. 6. The Act of Uniformity. 7. The Farewell Sunday. 8. The Effects of the Ejection. 9. On the Prayer-book. 10. On Subscription. 11. The Act of Toleration.

We understand that the Committee are about to make an appeal for financial help. We had hoped that, their objects being so broad and catholic, and

their financial estimate so modest, the 3,000*l.* they require would, without any public appeal on their part, have been put into their hands. If, however, they must and do appeal, we trust that all to whom the appeal may come will make a cheerful and liberal response.

SHEFFIELD.

On Thursday evening, a general conference of ministers, deacons, and members of the Independent churches and congregations of Sheffield was held in Queen-street Chapel, to consider what measures should be taken in that town to celebrate the Bicentenary of English Nonconformity. There was a numerous attendance. The chair was taken by Samuel Morley, Esq., of London, and after the proceedings had been opened with singing and prayer, the chairman called upon the Rev. T. M. Herbert, who gave an interesting account of the ejection of 1662. The Rev. D. Loxton gave a history of Nonconformity in Sheffield and the neighbourhood, from the concluding portion of which, as reported in the local *Independent*, we quote the following on the ecclesiastical prospects of the future:—

As England becomes more liberal in its institutions, the Church, if it continues to have a Church, must become more latitudinarian. The Church and the State are identical, and therefore the High Court of Parliament is the highest court in the Church. Every member of Parliament is a high officer in the Christian Church of England. He exerts an indirect influence through the Prime Minister and the Executive Government, upon the election of her bishops and high spiritual functionaries. He has a vote upon any change which shall be effected in her Liturgy and her doctrine. And what are these Members of Parliament? They are Churchmen of all sorts—high and low, broad and narrow, Puseyite and Rationalist; they are Nonconformists of all grades—Independent, Baptist, Wesleyan, Quaker, and Papists. They are men of no religion—infidels and perhaps Atheists. And a very conspicuous object amongst them is the Jew whose very religion consists in the belief that Christ was an impostor, and who refuses to swear upon the New Testament because he believes that the Gospels are a lie. These are the highest officers of the Church of England! It is to a court thus constituted that the Evangelical clergy agree to give jurisdiction over the Church and kingdom of our Lord Jesus Christ, to regulate its doctrines and discipline, and indirectly to appoint its bishops and ministers! What would be said of Dissenters if we admitted Jews and infidels into our churches, and allowed them to decide upon the orthodoxy of our ministers and the discipline of our churches? And yet this is the very thing which the Church of England is doing openly. In 1662, when the Conformist clergy believed that it was possible to have an Episcopalian legislature, there was some slight degree of consistency in maintaining the State-Church theory; but now that the idea, not only of an Episcopalian, but even of a Christian legislature, has been openly abandoned, the Evangelical clergy have no cloak for their sin. It is not necessary that a man should be a prophet in order to predict that another Act of Uniformity will never be passed by the Parliament of England. The present aspects of society, both within the Establishment and outside of it, show that the time is fast approaching when the Parliament will have to enact another great ecclesiastical measure. The prosecutions which are now being carried on by the bishops against the writers of "Essays and Reviews," however they may issue, will hasten on the day of Parliamentary interference. Should the law decide that these writers shall remain in the Church, the Evangelicals will call upon Parliament to deliver them from the disgrace of giving the right hand of fellowship to, and owning as brother ministers, men whom they have denounced as infidels, and whose opinions they have represented as a wickedness which the devil is employing for the destruction of souls. Should the Essayists and Reviewers be expelled, a very large and influential party, a party consisting of men of great learning and ability, occupying positions of immense influence, such as that of the head-mastership of Rugby School, will demand that the basis of the Church should be so extended as to comprehend what they call the religious thought of the nation. And no one can consider the present constitution of the House of Commons without feeling sure that the latter is the party whose voice will prevail. It is just that they should; it is just that if there is to be a national Church it should comprehend all the varieties of religious opinion which exist in the nation. The next great ecclesiastical measure will not be an act of uniformity, it will be an act of diversiformity, of latitudinarianism. If the Evangelical clergy put off their secession till that day they will secede without honour.

The Rev. J. B. PATON then read a paper, detailing the methods of celebrating the glorious event of 1662, which had been approved by the ministers. That sermons be preached in every Independent pulpit in the town on August 24th, which falls this year on the Sabbath, on the religious aspects of the duty of Nonconformity. That every minister be requested to prepare and deliver to his own people during next winter a course of six lectures, giving a detailed history of the events of 1662. That two lectures be delivered in every village chapel in the neighbourhood on the same subject; and that large public meetings be held, at which the most prominent ministers and laymen of the denomination be invited to attend, with the view of arousing and attracting public attention. It was believed that the leading ministers and laymen would devote themselves to a national agitation of the great principles of Nonconformity. (Cheers.) It was therefore recommended that in Sheffield, six lectures be delivered in the largest hall, and that the most eminent men in the ministry and lay members of the denomination be secured to give those lectures; and further, that in the autumn or early winter, a great public meeting be held, to which distinguished men from a distance be invited. In addition to these means, the ministers recommended the multiplication of books and addresses suited to all classes of society, with the object of vindicating Nonconformist principles, and securing a wider adhesion to

them. It was also thought that the present year afforded a favourable opportunity for the formation of an association of the local Independent churches, for the purposes of mutual sympathy and help, and to testify to the union of the churches in all spiritual truths, both in doctrine and polity. It was desirable to raise an enduring memorial in honour of the ejected of 1662, and, accordingly, the ministers had thought that three chapels should be raised as memorial chapels. (Hear, hear.) The ministers also reminded the conference of certain chapel debts, the liquidation of which would be a most worthy distinction of the year. Perfect liberty would be allowed to each person in the distribution and allocation of his subscription to the general fund during the next three years.

The CHAIRMAN said he had great pleasure in bearing his testimony to the importance of the work which it had been resolved that night to undertake. He hoped that the events which the Bicentenary was intended to celebrate would be well and thoroughly studied and investigated by all who intended to take part in the demonstration. There was a great amount of ignorance in the general body of Independents in reference to those events which it would be beneficial to remove. After indicating the scheme for the celebration of the Bicentenary which had been resolved upon in London, he said there would be great need to be careful of the spirit in which they acted and their facts. The eyes of the country would be upon them, and hosts of vigilant watchers would be narrowly scrutinising their movements. They must take care of the spirit in which they entered upon this crusade. This was eminently a religious question, because they were called upon as Christian men to stand up for the spirituality of the Christian religion. (Hear, hear.) Lectures had been delivered against the Nonconformists, and those lectures and attacks must be met by counter statements. (Hear, hear.) There must be no holding back, but a full and distinct utterance before the public in contradiction of the statements which had been made on the other side. (Cheers.) The Nonconformists had not the least reason to be ashamed of their principles, in whose ultimate triumph he had the most unbounded confidence.

The Rev. B. GRANT urged that an effort should be made for the extinction of chapel debts.

Mr. ASKHAM moved,

That this meeting approve, generally, of the methods for the celebration of the Bicentenary of the ejection of the Nonconformist clergy in 1662, which have been approved by the ministers of the town, as detailed in the paper read by the Rev. J. B. Paton, and hereby appoints a committee in order to mature those various suggestions and carry them out, and that the committee be requested to commence its work at once.

The ministers and deacons of all the churches, and several laymen, were appointed on the committee.

The resolution was seconded by the Rev. R. C. LUMSDEN, and carried unanimously.

The meeting separated, after cordially thanking the Chairman for his kindness in presiding.

BRIGHTON.

On Monday evening, March 17th, a meeting was held at the Town Hall, Brighton, to celebrate the ejection of 2,000 beneficed clergymen from the Established Church in 1662, by the enforcement of the Act of Uniformity. The large hall was filled. The Rev. J. N. Goulty was called upon to preside. On the platform were—the Revs. W. Hamilton, S. S. England, J. B. Figgis, J. Wilkins, R. V. Pryce, R. Ainslie, G. Isaacs, — Macbeth (the deputation from the London and Central Committee), Alderman Sawyer, J. Noble, Esq., Mr. Evershed, &c. &c. The Rev. S. S. England having offered prayer, the CHAIRMAN briefly addressed the meeting. The Rev. G. ISAACS moved the first resolution, which was as follows:—

That the Act of Uniformity passed in the reign of Charles II., in the year 1662 (and which Act of Parliament is still in force) has utterly failed to secure the unity of the Church.

The resolution was seconded by the Rev. J. B. FIGGIS, and carried. The Rev. R. HAMILTON moved the next resolution, which was to the following effect:—

That the decision of the 2,000 beneficed clergymen on the memorable 24th August, 1662, to forego their ecclesiastical rights and privileges, at the hazard of the loss of all things, rather than subscribe to what they did not believe, deserves to be had in perpetual remembrance as a noble stand for the rights of conscience and the love of truth.

Mr. J. NOBLE, in seconding the resolution, said that as to the ejection of the 2,000 Ministers, why there were now 7,000 that ought to be ejected (Hear, and laughter), not by force of law but by an act of conscience, an act of that conscience implanted in their nature by the Almighty which made them so uneasy and compelled them to go out. (Cheers.) The Chairman then introduced to the meeting the Rev. Mr. Macbeth, a deputation from London. The Rev. Mr. MACBETH gave a brief history of the origin of the movement, and said that the position taken up by the committee in London was of such simple and obvious propriety that anything like strong language, or any borrowing from mere genius or eloquence, would rather injure than commend it. After dwelling at some length upon the question of subscription, the speaker said the matter was a very serious one, and it behoved Englishmen and Christians not to leave it alone. He knew that Churchmen had ways of satisfying their consciences,—so much the worse. (Loud cheers.) It belonged not to the Christians of the kingdom of Him who said, "Let your yea be yea and let your nay be nay" to subscribe to the Act of Uniformity. He did not know when he was most sad: when listening to some High Churchman walking about in surplices, bowing and mumming, or when he listened to some Evangelical clergyman trying to teach with the Church Catechism.

A revision of the Liturgy was called for. The committee were doing all they could to make the country understand the matter. There were men who could discriminate; but they should wash their hands of subscribing anything to which they could not in simple language, and *ex animo*, give their unfeigned assent and consent. (Applause.)

The Rev. R. AINSLIE next addressed the meeting. It was not his intention to move a resolution or an amendment; but his sentiments were expressed in these words, which he had thrown into the form of a resolution:—"That this meeting, in doing honour to the memory of the noble Nonconformists of 1662, would distinctly avow the principle that, as all human authority is necessarily fallible, the honest convictions of all men and their sacred homage to conscience should be respected and cherished; and that no man should be punished politically, municipally, commercially, nor socially for his conscientious religious belief." (Applause.) Mr. Ainslie concluded by saying that his object in coming there that evening was to join in hearty sympathy with all who were seeking to do honour to the noble men of 1662, who were not Presbyterians, but were Churchmen, and would gladly have gone back to the Church if their consciences would have allowed them. They were driven out of the Church for their Nonconformity, and they became the fathers of the Presbyterians throughout the country. The modern Nonconformists did not originate with those men. (Applause.)

The third resolution was moved by the Rev. Mr. SALMON, of Lewes, who, in a neat speech, alluded to the fact of his being one of the ejected from Scotland in 1843. The resolution was to this effect:—

That civil and religious liberty will remain incomplete, while, by any legislative enactment, any one is liable to suffer in person, property, or position on account of his religious principles.

Mr. W. D. SAVAGE seconded; but he remarked that he was one of the Borough auditors, and had taken an oath to do no injury to the Church. (Laughter and applause.)

Mr. Alderman SAWYER moved the next resolution, as follows:—

That the thanks of this meeting be given to the Provisional Committee, for the steps already taken for Brighton and the County of Sussex; with an earnest request that they will continue their services, promote a fund for contributions, and go on with energy and spirit in anticipation of a General Commemoration on the 24th and 25th of August next.

He was sure that every one who took an interest in the movement must feel that thanks were due to the committee for their exertions.

The Rev. R. V. PRYCE, in seconding the resolution, said he was pleased to hear that it was in contemplation to get out a history of the seventy-one Nonconformists of this county. These noble 2,000 men were not Nonconformists in our sense of the word; but, if they had lived in this age, they would have been. This resolution was also carried *nem. con.* The CHAIRMAN said that as much as 50,000*l.* (including four donations of 5,000*l.* each) had been subscribed for a memorial. He was not now going to ask them for this; but there would be a collection at the doors simply to pay the current expenses. On the motion of the Rev. J. WILKINS, seconded by Mr. EVERSHED, a cordial vote of thanks was accorded to the Chairman. Mr. GOULTY said they were exceedingly welcome to any service he could perform; but he lived under the impression that, if he meant to do anything for God, he must do it soon.

A correspondent writes:—"The Brighton and Sussex Bicentenary Committee met on Monday last, to carry forward the movement in this county, the venerable Rev. J. N. Goultly in the chair. Letters of an interesting character were read from ministers residing at Pulbro', Rye, Arlington, Midhurst, Newhaven, Petworth, Botham, Henfield, East Grinstead, &c., where and in other parts of this county lectures, sermons, &c., will be delivered. The Lecture Committee were appointed to enter upon their duties. Altogether the Bicentenary movement is being carried on in this county with energy and system."

SURREY CHAPEL.—The weekly lecture to the working classes on Monday last was delivered by Mr. Carvell Williams, who chose as his subject, "St. Bartholomew's Day in France and England; or, 1572 and 1662." Large as the building is, it was crowded in every part, as, in fact, it always is on these occasions. The Rev. Newman Hall presided, and read extracts from a poem on the ejection, written by Mr. Cecil. The lecturer, who was listened to with the utmost attention, practically applied his subject, by urging that even in these altered times there was room for displaying some of that moral heroism which characterised the ejected clergy of 1662, for that other evil influences now often operated to prevent men speaking out boldly, and acting straightforwardly, on behalf of truth and justice.

HIGHGATE AND NORTH LONDON.—The following lectures are, we believe, arranged for:—"Oliver Cromwell and Religious Toleration," by the Rev. C. R. Howell, of Finchley, Finchley on 19th March; Highgate, 26th March; Hampstead, 9th April; Barnet, 16th April; Totteridge, 23rd April. "The Causes which led Two Thousand Ministers of the Gospel to leave the Church of England 200 years ago," by the Rev. J. L. Brown, of Totteridge, Totteridge on 19th March; Finchley, 26th March; Highgate, 9th April; Hampstead, 16th April; Barnet, 23rd April. "St. Bartholomew's Day and its Results," by the Rev. S. Davis, of Barnet, Barnet, 19th March; Totteridge, 26th March; Finchley, 9th April; Highgate, 16th April; Hamp-

stead, 23rd April. "Principles and Spirit of the Puritans who became Nonconformists," by the Rev. Josiah Viney, of Highgate, Highgate, 19th March; Hampstead, 16th March; Barnet, 9th April; Totteridge, 16th April; Finchley, 23rd April. "Richard Baxter and the Ejected Ministers," by the Rev. W. Brook, of Hampstead, Hampstead, 19th March; Barnet, 26th March; Totteridge, 9th April; Finchley, 16th April; Highgate, 23rd April. Hornsey and Hendon by special arrangement.

EAST SURREY.—Since our last notice of the lectures delivered by the East Surrey Bartholomew Committee, lectures have been delivered at several places, which, however, we can only enumerate, with the names of the lecturers. Mr. Benjamin Scott has lectured at Hersham and Croydon; Rev. E. Waite at Surbiton, Merton, and Battersea; Rev. A. Mackenall at Leatherhead, Croydon, and Surbiton; Rev. D. Bell at Croydon; Rev. J. Ketley at Kingston; Mr. R. Philpott at Merton, Chertsey, Addlestone and Cobham; Rev. R. Ashton at Richmond and Guildford; Rev. R. Anderson at Tooting; Rev. J. C. Evans at Putney, Mitcham, and Haslemere; Rev. A. E. Lord at Godalming and Hersham; Rev. G. Stewart at Mitcham, Battersea, and Sutton; and Mr. Carvell Williams at Esher.

STAMFORD.—The Independent church and congregation worshipping in Star-lane Chapel, Stamford, anxious to testify their sympathy with the noble testimony to the claims of truth and conscience manifested by the 2,000 Nonconformists of 1662, resolved to celebrate the Bicentenary by carrying out the following resolutions:—

1. That prayer-meetings be held on the second Monday of the month throughout the year, and the circular letter to the churches read.

2. That lectures be delivered on the history, principles, results, &c., of the expulsion of the 2,000 ministers from the Church of England in 1662.

3. That measures be adopted for the securing a better understanding, greater union, sympathy, confidence, and co-operation among us as a church.

4. That special effort be made to increase the funds of the Bible Society, the various missionary societies, the Religious Tract Society, the Sunday-school Benevolent Society, the fund for the incidental expenses, and for the minister's salary, &c.

5. That a fund be raised of not less than £1,000 to be called the "Bicentenary Nonconformist Memorial Fund," to be applied to the following purposes:—The new entrance gates and improvement of the yard, a minister's vestry, the thoroughly cleaning and painting the chapel and school-rooms, providing an organ, and contributing to general or national memorial.

—A copy of these resolutions, with a brief history of the chapel and of Nonconformity in Stamford, and various documents, including the *Patriot*, *Nonconformist*, and *Stamford Mercury*, were enclosed in an hermetically-sealed bottle, and deposited in the foundation of a handsome new entrance to the chapel, a massive freestone structure, fourteen feet high, enclosed with wrought-iron gates, in harmony with the architectural ornaments of the Town, and intend as a lasting memorial of the Bicentenary of 1662. Three ministers were ejected from Stamford by the Act of Uniformity—viz., Rev. Mr. Richardson, rector of St. Michael and Warden of Brown's Hospital, died 1687; Rev. Edward Brown, died 1682; and Rev. James Cawthorne, died 1707. It is attributed to the exertions of the above-named ministers that shortly after the indulgence granted in 1672 the "old Presbyterian meeting-house" on the south side of St. Paul's-street was erected. It was destroyed by a mob in 1714. The first chapel on the present site was erected in 1720. The present chapel was built in 1819.

IPSWICH.—The warfare over the memory of the 2,000 of 1662 increases in interest, if not in bitterness, on both sides. The clergy, or rather three of them, each, we may say, representing three different parties in the Church, are in print. To-day, a pamphlet, entitled "Because and Therefore," by the Rev. W. W. Woodhouse, will be published by Mr. W. Hunt. Mr. Haddock, who publishes for those of High-Church tendencies, in addition to the reprint of the Rev. F. H. Maude's letter, which appeared in our columns a fortnight ago, and a "Few Words on the Proposed Commemoration," by the Rev. J. R. Turnock, of St. Mary Tower, is about to issue another from the pen of Mr. Maude, entitled, "Mr. Morris's Mistakes and Misrepresentations made Manifest." Thus, as the controversy proceeds, the seasoning becomes sharper. On Tuesday evening the Corn-Exchange was crowded with listeners to an address from the Rev. E. Jones, upon "The Ejection of 1662—the Causes which led to it." In speaking of the ejected men he said, in our own town there were four—one of them Dr. John Langston, who, after various changes, finally settled in Ipswich, and became pastor of the church at Tacket-street Chapel—"so that I am," said Mr. Jones, "in the succession, you perceive; and who will aver that I am not entitled, nay, in duty bound, to do honour to the memory of my estimable predecessor?"—a statement that was greeted with loud cheers. The Chairman (Mr. M. Prentice, Stowmarket) tendered the thanks of the meeting to Mr. Jones for his excellent address; and a vote of thanks to the chairman was proposed by Mr. J. R. Ridley, the secretary, and seconded by the Rev. J. Webb, and adopted. The chairman having responded, the meeting separated. —*Suffolk Chronicle*. [On the 10th of April the Rev. Dr. Vaughan will deliver a lecture in Ipswich on "The Ejected Ministers of 1662, and what went before."]

BICENTENARY LECTURES have been delivered by the Rev. D. Davies, of East Grinstead, at the Baptist Chapel, Dorman's Land, Llugfield, Surrey, and by Mr. James Cattell, of Edenbridge, in the same place; also by the Rev. J. T. Bartram (the first of a series), in the Congregational Chapel, Deal, on "The Independency of the Apostolic Churches; or, the Church Principles of the New Testament." Mr. Handel Cosham has delivered a lecture on "The

Christian Heroes of 1662"—the first of a series—at Fishponds, Bristol, which has been published as a cheap tract. The Rev. T. M. Morris, of Ipswich, has also published a tract entitled, "1662 and 1862. Then and Now. The Causes which led 2,000 Ministers to leave the Church of England on St. Bartholomew's Day, 1662."

THE CONGREGATIONAL COMMITTEE have addressed a circular to the secretaries and treasurers of all the county associations, urging them to give the Bicentenary celebration a prominent place in the coming half-yearly meetings, and begging them to organise committees whose duty it shall be to see that all the congregations are thoroughly instructed and set to work.

THE CHURCH AND STATE CONTROVERSY.

On Thursday evening last, spite of the wind and the snow and their attendant miseries, the Town Hall, Birmingham, was crowded by a well-wrapped audience assembled to hear a lecture by the Rev. Marmaduke Miller, of Heywood, near Manchester, in answer to that recently delivered on behalf of the Birmingham Church Defence Association by the Rev. Dr. Hume, of Liverpool. Dr. Hume's lecture was entitled, "The Church of England the Best Home Missionary;" the Rev. Mr. Miller's, "Voluntaryism the Best Home Missionary." The Rev. C. Vince presided, and amongst those who supported him on the platform were the Mayor (Mr. H. Manton), the Revs. R. W. Dale, R. D. Wilson, E. H. Davies, R. Ann, S. M. Coombs, W. F. Callaway, J. T. Feaston; Councillor Trueman; Messrs. F. Christian, J. H. Hopkins, J. S. Wright, J. Taylor, jun., W. Morgan, A. Partridge, W. Hudson. The proceedings were opened with prayer, and the Rev. Chairman then, in a brief address, introduced

The Rev. LECTURER, who was received with loud and prolonged cheers. In the course of his remarks he pointed out that the clergy of the Church of England objected to be called a sect, and claimed to be called the Church of the whole people, and in accordance with this theory they had divided the whole nation into parishes, placing in each parish a spiritual teacher whose professed duty it was to instruct the whole of the parishioners. By the laws of the Church every man was looked upon as a legal member of her, and Dissenting congregations were not regarded as Christian Churches, nor were Dissenting ministers looked upon as properly authorised teachers. Since, therefore, they had claimed this position, and based their right to their emoluments upon it, it was fair to enquire in how far they had made good their pretensions, and the inevitable result of that enquiry would be to show how the Church had been hampered and hindered in every direction by her union with the State. The Church of England could not alter. She had sold her power to make wholesome changes to a Parliament consisting of all denominations, which was now her orthodox ruler. (Applause and laughter.)

To show that in these remarks he was not maligning the Church, he quoted from Warburton, Hoadley, Whately, and the present Bishop of Oxford, who had stated in so many words that the Church had lost her liberties, and that her connection with the State had necessitated this loss. Having then lost her rights and liberties as a Christian Church, he argued that it was impossible for her to be a Missionary Church. To show how the Church was hampered by her connection with the State, he gave several instances. In the first place she had no power to choose her own officers; had Lord Derby been in power during the last few years we should have had a very different set of Bishops to those of Lady Palmerston's appointment. (Loud laughter and cheers.) Seeing then that the missionary work of the Church was mainly done by the curates, and that the Bishop chosen by the State had absolute power to prevent, for any reason or no reason at all, the appointment of curates—the power was exercised in the case of the Rev. F. Robertson, at Brighton—it might be easily seen that she suffered from her connection with the State in this respect. Secondly, the Church had no power to distribute its funds according to the requirements of the nation. (Hear, hear.) It possessed sufficient wealth, he said, to supply the whole country with religious instruction, but its great wealth had been most shamefully misused—(applause)—for those who did the least work, as a rule, had the most pay. The cathedral revenues alone amounted to upwards of 300,000*l.*, and half of that sum was divided amongst deans and canons, who, as such, rendered scarcely any services to the Church or the nation. Originally, the cathedrals were stations and colleges, from which preachers were sent forth to evangelise the country; but now the Church of England press admitted that they were worse than useless. The *Record* itself said, "The worshippers within the august fane have generally been petrifications—(laughter)—and the cathedral close has been pre-eminently the valley of the shadow of death." (Renewed laughter and cheers.)

Passing by the enormous salaries of the bishops, and the disgraceful jobbery of the Ecclesiastical Commission, he called attention to the strange inequalities in the stipends of the clergy, showing among other things that there were upwards of 2,000 curates whose salaries only averaged 81*l.* per year—less than a good mechanic's wages. (Shame.)

It was the knowledge of this fact that led Sydney Smith to ask, "Why is the Church of England to be nothing but a collection of beggars and bishops—(laughter)—the right rev. Dives in his palace, and Lazarus in orders at the gates, doctored by dogs and comforted by crumbs?" (Laughter and cheers.) And the evil was rendered the greater by the fact that the largest incomes were appropriated to those places where the least work was to be done. Dr. Hook, of Leeds, had stated the fact, and Liverpool and other large towns were an instance of it. In Liverpool there were thirty-six incum-

bents and twenty-six curates. The population under their care was put down, in the Clergy List, at 253,559, and the united value of all the livings was 5,9507. Taking the two parishes of Upwell and Stoke-on-Trent, the united population of these parishes was put down at 6,380, and the value of the two livings was 6,5627; considerably more than the whole of the Liverpool livings put together. Or take Birmingham as an illustration: according to the Clergy List, there were in this town, not including Aston, eighteen incumbents and sixteen curates, having under their care a population of 173,951, the united value of the livings being 5,1737. Then contrast this with the small town of Doddington, in the county of Cambridge, which had a population of 9,703, and the value of the living was 7,3067, upwards of 2,0007 more than the whole of the Birmingham livings put together. (Cheers.) Could this unequal distribution of the Church's property, he asked, be for the nation's good? or was it right that those who did little or nothing should be receiving such large stipends, while the working clergy received such a scanty pittance. (Prolonged cheering.) But while the funds of the Church were unequally distributed amongst the clergy, the clergy themselves were still more unequally distributed amongst the population. Strange to tell, Dr. Hume, in his lecture, made a charge of this sort against voluntarism. He said: "Looking at that system as it stood, it so happened that where there was the most need there was the least supply." He then referred to the deficiency of chapels in London as compared with Monmouth and Wales, and to Manchester as compared with some other towns of Lancashire. But Dr. Hume did not say that in the diocese of Salisbury there was one church to every 682 of the population, while in the diocese of Chester there was only one church to every 2,242; that in the diocese of Norwich there was a church for every 629, while in the diocese of Manchester there was only one for every 3,964; that in the diocese of Hereford there was a church for every 511, while in the diocese of London there was only one for every 4,410. (Cheers.) Out of upwards of 11,000 Anglican parishes, there were 1,900 which had each less than one hundred souls in them; there were 4,774 more parishes with less than three hundred in each.

He would now take London—

In Christ Church, Spitalfields, there was a population of 20,950, church accommodation for 1,200, and number of clergy 3; St. James's, Clerkenwell, 27,600, 1,700, 3; St. Clement Danes, 17,000, 1,700, 3; Pentonville Chapel, 12,000, 600, 2; St. Luke's, St. Pancras, 10,000, (no church), 1. He had taken these statistics from the Committee of the House of Lords' Report on Spiritual Destitution—a blue book that Dr. Hume was well acquainted with—and yet he could talk in his lecture that, through the beautiful parochial system, "every person, however humble, has the means of grace at his own door." But taking a few more examples, he found that in St. James's, Ratcliffe, the population was 10,000; and the clergyman 1; St. Mark's, 16,000, 2; St. Anne's, Soho, 12,335, 1; St. Sepulchre, 13,452, 1; St. Andrew's, 10,272, 1; Christ Church, Marylebone, 37,253, 4; Shore-ditch, 25,111, 3; Hoxton, 21,370, 2; St. Mary's, Haggerstone, 26,627, 1. How then, he asked Dr. Hume, could the clergy in these districts attend to the population, and what became of his vain boast that every man had the indisputable right to "claim" the services of the parish minister in the performance of religious duties whenever he required him? (Loud and prolonged cheering.)

Leaving London for the provinces, the rev. lecturer gave other statistics, showing a similar, and in many cases, a less favourable result, in Birmingham, Liverpool, Bradford, and other large towns. The reason of this, he said, was not difficult to divine. Time had altered things for the worse, because the State had left the Church no power to alter them for the better. (Applause.) Not only, however, was there this unequal distribution, but, what made the matter worse, the Church did not allow the clergyman of one parish to get into another that was overcrowded, as instanced in the matter of the ministers who began to lecture in Exeter Hall, and were stopped by the clergymen of the parish in which the hall was situated. The *Record*, commenting on the matter, said that a clergyman might go into any public hall and speak to men upon "science," and give them a lecture on literature and the fine arts; he may even talk to them vehemently on the politics of the day; but if he open his Bible he becomes, from that moment, an offender worthy of censures, fines, and imprisonment. The *Times* described the working of this "beautiful parochial system," which was said to be so very helpful in Home Mission work, in the following strain:—

The State, by its traditional institutions, divides these isles into districts, each inhabited by several hundred, or several thousand, or many thousand souls. It consigns each of these territories absolutely to the spiritual care of one man. That spiritual reign it guards for that one man with awful anathemas and heavy penalties. No Churchman, be he layman or cleric, can interfere in that reign without incurring prosecution, fine, imprisonment, the odious stigma of schism and dissent, and, if a clergyman, deprivation, the utter loss of caste, and earthly ruin. No Pope, no Czar, no Italian despot, no Spanish Inquisitor, ever guarded his reclus from spiritual intrusion more rigorously than the English Church and State guard the parish, whether it contain a hundred or a hundred thousand souls, for the exclusive care, or the utter neglect, of the lawful incumbent. This is our parochial system, and it is impossible to conceive a more tremendous demand upon the consciences and faith of mankind. (Cheers.)

Then, was it not preposterous for Dr. Hume to hold up such a system as a model Missionary Church?—there was not one missionary feature about it. (Renewed cheering.) But not only was this the case; if a clergyman wished to divide his parish, the accomplishment of his object was surrounded by difficulties, as in the case of Dr. Hook, of Leeds, who to divide his income and his parish—(applause)—had to pay 1,4007. for an Act of Parliament even after the Lords had remitted half their fees. (Shame.) Without staying to point out how the Voluntary Churches had all this freedom which the

Church of England wanted, how they could enlarge or divide their parishes or distribute their ministers at will, he went on to show the results of the two systems, for, after all, he said that was the real test.

Taking first a few counties, he showed that during the first half of this century the State Church and the Voluntary Churches increased the number of their respective places of worship as follows:—In the county of Hereford, the State Church added 18 new churches; the Voluntary Churches, 160 new chapels; Hertford, 20—141; Huntingdon, 0—74; Norfolk, 13—633; Northampton, 9—300; Oxford, 23—195; Rutland, 2—24; Suffolk, 23—285; Westmoreland, 10—62; Wilts, 38—121; making a total of State Churches of 161 and of Dissenting Chapels of 1,995. Thus, in the ten counties where the population increased the least the State Church added 161 new places of worship, while the Voluntary Churches added 1,965. Taking next the seven counties in which the population increased most rapidly: The State Church added in Durham 81 new places of worship; and the Voluntary Churches 384; Lancaster, 289—1,098; Monmouth, 31—253; Stafford, 137—491; Surrey, 130—191; Warwick, 75—262; and West Riding of York, 253—1,206. (Cheers.) In these seven counties the Church of England added 996 to the number of its places of worship, while the Voluntary Churches added 3,885 to their number. (Applause.) And these were not solitary facts; he challenged Dr. Hume to show one county in which the Church of England had increased its church accommodation in a ratio with the population, or in which Dissent had not increased its accommodation faster than the increase in the population. (Loud cheers.) In 1801 the Church of England had a large majority in every county; but in 1851 the Church was in a minority in ten counties, and those ten comprising the important counties of Yorkshire, Lancashire, Chester, and Durham. Of the sittings the Established Church provided 1,995,729, and other denominations provided 2,131,515. (Cheers.) In 1801 the Church of England provided 82 per cent. of the whole of the religious accommodation which then existed for England and Wales; but in 1851 the Church had fallen from 82 to 52 per cent. The Dissenters in 1801 provided 18 per cent. of the religious accommodation, but in 1851 they had risen to 48 per cent. But not only had the Dissenters, as a whole, increased in a greater ratio than the Church of England, but every section of them has done this. Not only the Methodists, Baptists, Independents, Presbyterians, and Roman Catholics, but also the Moravians, the Unitarians, and Quakers, one and all have left the Church behind. And all this had been achieved by Dissent in spite of the disadvantages of prejudice and ill-will, while the Church with fashion on her side had gone back. (Loud and prolonged cheering.) But leaving all these facts for a moment, the rev. lecturer asked whether the Church did not owe what little progress she had made to voluntarism? (Applause.) The link that bound the Church to the State was never weaker than it was now, and yet the Church was never more useful. (Applause.) Forty years ago probably there was not a single clergyman supported by the voluntary principle, but now it was stated that more than 1,300 were thus supported. Forty years ago the churches were built by grants from the State, now they were built by the free contributions of the people. In the year 1818 Parliament voted a million of money for church-building purposes, and in 1824 a second grant of 500,0007. was made; but comparatively little was done with this large sum. Since then no grant had been made; but had church-building ceased because Parliament had withdrawn its aid? (Applause.) No, it had not only not ceased, but it had increased four-fold. (Cheers.)

Having thus, he said, proved that Voluntarism was the best home missionary, the rev. gentleman went on to contradict a few of the bold assertions of Dr. Hume. In conclusion, he disclaimed all ill-will towards the Church, and acknowledging his deep and sincere admiration for her, he asserted that his only desire in seeing her freed from the State was to see her made more healthy, and more capable of doing good. To effect this would be his constant aim, and whatever motives might be attributed to him, he should exclaim with the magnanimous Milton:—"Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?" (Loud cheering.) The usual votes of thanks were enthusiastically accorded, and the rev. chairman, in responding to that passed to him, said he had been asked what was the next step Dissenters were going to take. His answer was, that they must enquire at the offices of the Church Defence Association—(laughter)—for having already conformed to that association's programme they should continue to do so, moving when they did and desisting from moving when they desisted. (Cheers.)

The Rev. J. B. Clifford lectured last Tuesday night at the Broadmead-rooms, Bristol, under the auspices of the Church Defence Association, on "The Liberation Society and the Bicentenary of the expulsion of the 2,000 ministers from the Established Church." There was a great array of clergymen on the platform, and a considerable number of Dissenters were present. The chair was occupied by the Rev. Canon Madan. The first part of Mr. Clifford's lecture was devoted to Mr. Edward Miall. He spoke as though the Liberation Society was a newly discovered conspiracy, and pretended that its views had been "authoritatively adopted" by the Congregational Union. If, he said, there were any doubt as to the origin of the society, the doubt would be set aside by a circular that he (the lecturer) received in February of the present year relative to "the Miall testimonial fund." (Cheers.) There was nothing to cheer at there. The lecturer then read a circular, which concluded by saying it would be felt that Mr. Miall's life had been one of usefulness, and entitled him to acknowledgment by more than one circle of political and ecclesiastical friends. (Cheers.) The lecturer continued—"You are cheering for Mr. Miall; cheer, and you will be stopped by-and-by." (Cheers, mingled with hisses.) The lecturer, who

has published in a tract a series of garbled extracts from the *Nonconformist's Sketch Book*, and with the aid of Church Defence Associations circulated it over the length and breadth of the land, returned to that favourite subject, and actually tried to make the Liberation Society responsible for that book also. After ringing the changes upon Mr. Miall's views for some time, Mr. Clifford proceeded to interpret the Anti-State Church principle as, in fact, that the State had no right to take God and His laws, revealed or unrevealed, into consideration. Of course then Government had no control on the observance of the Sabbath, and they would see that that principle tended as a matter of necessity to national infidelity and atheism. (Cries of "No, no," hisses and applause.) It was true. (Hisses, mingled with applause.) "Then," continued the lecturer, "you think the Legislature ought not to enforce the observance of the Sabbath." (Confusion.) Thank God, the Liberation Society is not going to have its own way yet. (Applause and confusion.) It is the deep-rooted conviction of a vast majority of Christians of this country that the Sabbath is a great national religious institution. (Hear, hear.) Mr. Clifford proceeded to state the new theory propounded by the Bardsleys and other Church Defence lecturers, that the sovereign of England is "supreme governor of the national church."

He does not make laws or propound the doctrines of the Church. He does not make or consecrate bishops and ordain the clergy; but in the Sovereign in Council is vested the power of giving effect to the laws of the Church, and he is the final resort in all ecclesiastical causes. This Protestant constitution in Church and State cannot be changed without another revolution, which shall destroy the glorious Revolution of 1688—(confusion and applause)—and drive our beloved Queen from the throne. Mr. Miall, now I am speaking advisedly, and can prove what I say, he and the Anti-State Church Association hate the aristocracy of which our beloved Queen is the head. (Hisses.) I say, yes. (Cries of "No, no," and confusion.) Well, then, hear what Mr. Miall says. Will you hear Mr. Miall? Miall for ever! Hear what he says—"Correctly speaking," says Mr. Miall, "the State Church and the aristocracy are one, and the same thing—(A voice, 'So it is,')—our Establishment is the religious concrete; the aristocracy is the temporal one."

Mr. Clifford quoted Mr. Miall at greater length. The subject of the Bicentenary was next touched upon, and extracts quoted with a view to show the persecuting spirit of the Puritans as exemplified in their turning the Church ministers out of their livings. Spurgeon, Orme in his "Life of Owen," Hallam, a Dissenting periodical called *The Church*, and other authorities, were referred to, and then the rev. lecturer proceeded to make quotations from Carlyle, remarking that upon the one hand dangerous democracy was advocated, and on the other the tyrant Cromwell was exalted into a sort of god. He did not grudge them their champion. (Cheers and hisses.) Somebody calling for three cheers for Cromwell, a considerable part of the audience responded, whereupon the lecturer said:—"Three cheers for Queen Victoria, and down with all usurpers." (Tremendous cheering and waving of hats, mingled with slight disapprobation.) Still Mr. Clifford could not keep off the subject of Oliver Cromwell, and he said that, to hold him forth as a saint—that tyrant and hypocrite—was a disgrace to religion. (Cheers and great disapprobation, accompanied with cries of "Shame.") The lecturer stated that the Congregational Union had avowed the principles of the Liberation Society. ("No, no.") They had, and he could give proof of it. (A Voice: "And they will stand by them.") Since they had put forth Mr. Miall as their champion they must abide by the consequences. (A Voice: "We will.") After referring at considerable length to Cromwell's rule, he said that the promoters of the Bicentenary commemoration were determined to make it a grand occasion for assaulting the Established Church. Since attention had been drawn to the subject by Churchmen, it had been partly disavowed, but the disavowal had come too late. The rev. lecturer quoted copiously from the various organs of the Dissenters in proof of his argument, and concluded by remarking that the duties of the Church of England under the circumstances was to be faithful to her once crucified but now risen and glorious Head—(Hear, hear)—to be faithful to the precious soul-saving truths unfolded in God's inspired Word—(Hear, hear)—to be faithful to that Gospel embodied in the precious Prayer-book. ("No, no," and hisses. A Voice: "Stick to the Bible.")

The Rev. Joseph Bardsley, M.A., of London, agent of the Church Defence Association, has been making a tour of the West Riding, lecturing, among other places, at Dewsbury, Ossett, and Wakefield, upon the State Church. He was at Dewsbury on Tuesday evening last week, when he lectured in the National School-room, on "The Church of England—its constitution—its past and present aspects." The lecturer, after assailing Dr. Vaughan and Mr. Miall, gave his own version of the origin of the National Church:—

The origin of the Church of England was traced by some no farther back than the year 597, when Augustine the monk visited this country, but it existed centuries before that time. History testified that a British church existed in 312, and three British bishops were present at a council held in that year at Arles, and at the Council of Sardica (329) the British Church was again represented; and when Augustine came he found the Church presided over by six bishops, with one archbishop at their head; and he also found that they differed in many points from the Romish Church. Passing on to the fourteenth century, the lecturer alluded to Wickliffe, who he said laid the foundation of the Reformation. It was a great mistake to suppose that the

Reformation was a sudden event; it was but a crisis to which things had tended for centuries, and was first of all brought about by a quarrel between Henry VIII. and Pope Clement. Henry, he would have them to know, was born a Roman Catholic, lived a Roman Catholic, and died a Roman Catholic.

Why was the Liberation Society now opposing the Church? It was not because she was doing too little, but because she was doing too much, and because the Dissenters were jealous of her superiority. In the words of a gentleman whom he met the other day in Wolverhampton, it might be that they had to gain their position first before they could think of overthrowing the Church. The Rev. Mr. Spurgeon, in the *Baptist Magazine*, speaking of the union of Church and State, had termed it a spiritual fornication, and as for Mr. Edward Miall, he must have been at some pains to collect the blackest words he could find in Johnson's dictionary in order to abuse the Church. The lecturer launched into an attack on Robert Brown, "the founder of the system of the Independents," as he said, and then plunged into the Bicentenary question, asserting that the sufferings of Dissenters formed only a flea-bite in comparison with the horrible cruelties of which they were guilty when they were in the ascendant. The rev. lecturer then proceeded to deny that the State had ever given the property of the Church. Her possessions had been increased by her own devout members. As for the Dissenters, they participated in the benefits of the *Regium Donum* fund, and actually they got more money from the State than the Church did. Private individuals had given the Church her property, and he would, therefore, remind those who would take it away from her of the eighth commandment, "Thou shalt not steal." Mr. Bardsley again returned to Mr. Spurgeon, whose article in the *Baptist Magazine* was, he said, one of the most angry and scurrilous he ever saw. It was evident Mr. Spurgeon had "forgotten his history," when he said Dissenters would scorn to touch Church property. The Churchman now said to the Dissenter, "You have had our property once, my friend, but you shan't have it again. You had it fifteen years, and I think that is sufficient for you. I have tried you once, but you won't find me doing it a second time." He denied that Dissenters were on an equality with the Church. If they took the kingdom as a whole, the Church had three supporters where the Dissenters had only two; and this was no mere assertion, but he could prove that he was in the right.—At Wakefield there were a good many clergymen, and many Dissenters present at Mr. Bardsley's lecture. When he had made some progress—

The Rev. J. S. Eastmead rose, and, deprecating interruption while the lecture was in progress, he asked if it would be finished in time to allow of any reply to the very remarkable statements the lecturer had been making.

The Lecturer said that he would conclude his lecture at that very point if the gentleman wished to challenge him, and, on his sitting down, the chairman invited Mr. Eastmead to the platform, an invitation which he accepted.

The Rev. J. S. Eastmead said he did not think any one was about to give a challenge to Mr. Bardsley, all he wished to do being to ask one or two simple questions. He should like to ask a hundred questions, suggested by what he had heard since he came into the room, but he confined his attention to one or two. Why did the 2,000 ministers leave the Church of England in the year 1662? (Cheers.) They had heard the lecturer say the question was one merely of rites and ceremonies, but that is the point in dispute. Mr. Bardsley had certainly misrepresented Dissenters that evening (cries of hear, hear.) They did not regard themselves as the descendants—the representatives of these 2,000 clergymen—except on the simple point that they refused to give their assent and consent to the Book of Common Prayer. On that simple ground they left the Church of England; and they honoured their allegiance to conscience, and on that ground they proposed to commemorate their ejection 200 years ago. He repeated that he wished to ask on what grounds the 2,000 clergymen left the Church of England? In fact, he (Mr. Eastmead) objected equally to Queen Elizabeth, Henry VIII., Charles II., Queen Victoria, or any other human sovereign, prince, or power coming between conscience and God. On this simple ground they took their stand, and on it they should stand, and they have no doubt but that there is a large party in the Church of England at the present moment who feel the trammels of that State bondage, and are anxious to be free from it. He should be quite prepared on a future occasion to meet Mr. Bardsley and maintain that the constitution of the Church of England is Parliamentary; and more, he considered that its past history is that of persecution, as witness the Test and Corporation Acts, and some other things which they had not quite forgotten—church-rates, for instance—and he now said, in conclusion, that the present aspect of the Church of England (in spite of the Act of Uniformity) is one of division and confusion (cries of "hear" and confusion).

After some further discussion, Mr. Bardsley said that the question was, "The consistency of Nonconformists in commemorating the ejection of the 2,000 clergymen from the Church of England in 1662." To Mr. Eastmead: Are you satisfied? Mr. Eastmead: Quite so, it being understood that he advocated their consistency, and Mr. Bardsley their inconsistency. Mr. Bardsley then left it with the vicar on one hand, and Mr. Eastmead on the other, to form a committee and to make arrangements. In conclusion, he went on to say that Mr. Eastmead had spoken about clergymen feeling the trammels of the State Church, but for himself he could say that he had not felt them very heavy on him. They had, in fact, far more liberty than Dissenting ministers in speaking to the people. With regard to what had been said about the wonderful elasticity of the voluntary principle, his reply was that it was not elastic enough for the work required; and he quoted from the "Congregational Year Book" to

show that Congregationalism could only support itself in the towns, and not in the country—that it appealed neither to the poor nor to the rich, but to the active thinking middle classes, who were the formers of the age. He concluded his lecture by showing what a great work the Church of England is doing in the land.

On Friday night, the most numerous-attended meeting of a semi-religious character that has ever been held in the borough of Hartlepool, took place in the large Assembly-room of the Temperance Hall, at first under the presidency of John Punshon Denton, Esq., J.P.; and presided over at a later hour by William Gray, Esq., Mayor of the borough. The meeting was convened, at the instance of the Hartlepool Branch of the Church of England Defence Association, to hear a lecture from the Rev. E. Palmer, curate of Holy Trinity Church, subsequent catechisation being invited. The lecturer was supported on the platform by several district clergymen. The lecture was listened to on the whole with greater attention, forbearance, and good order than has been manifested at either of its predecessors—the one by the Rev. H. B. Tristram in Church Defence, the other by the Rev. W. Walters on Church Liberation. At the close of the lecture, however, a controversy was provoked, and a discussion ensued. The meeting—reduced by the retirement of the original occupants of the platform, and, perhaps, from eighty to a hundred persons—rejected a vote of thanks moved to the lecturer, and passed a declaration of their opinion that he had forsaken the discussion of the question he was announced to deal with for an indulgence in gross personalities; and the proceedings closed, at about half-past eleven o'clock, by an enthusiastic round of cheers for the chief magistrate of the borough, who had by his presidency enabled an expression of opinion to be elicited.—*Hartlepool and Stockton Mercury*.

The Rev. J. G. Rogers has repeated the lecture referred to in our last at Burnley last week. A clergyman of the Establishment seconded the vote of thanks which was enthusiastically rendered him.

Dr. Hume, of Liverpool, has been repeating at Shrewsbury the lecture so ably answered by the Rev. Mr. Miller at Birmingham, on "The Church of England the best Home Missionary." At the close of the lecture a layman rose and answered many of his sophistries, by showing that the Dissenters did not object to the Census, but only to the mode in which it was proposed to be taken, on the ground that the people would not, and some dare not, put down their religious belief. It was also proved that the Church with its liturgy was not proof against error, for the Essayists and Reviewers denying miracles and prophecy found their way into its pulpits. In reference to the removal of chapels, it was admitted that sometimes for various reasons chapels were removed, but no credit was due to the Church for not doing likewise, because being endowed they could offer the inducement of loaves and fishes, and thus always command a congregation; also that the churches could not be removed except by an Act of Parliament, and that whilst the purchase money of old chapels was used in the erection of new ones, the purchase-money of the churches in London now to be sold was to go to the Ecclesiastical Commission to defray the expenses of getting the Act. The lecturer made a lame reply, or pretended reply, and thus the meeting closed. Although called by the Church party, there were evidently many present who approved of the objections raised against the lecture.

The active campaign which was initiated by the Liberation Society two or three months ago, is still being continued. On the 14th inst. the Rev. D. Wainwright lectured at Ackworth, on the "Pilgrim Fathers and their Times," applying the lessons deduced from the history to the circumstances of the present day.—On the 19th, Mr. Kearley lectured at Wrexham, on the "Liberation Society—What it Wants and Why it Wants it."—On the 18th, Mr. Kearley lectured at Wallingford, on "Our Church Establishment." The *Berks and Oxon Advertiser* states that the address was "an interesting and able one, and listened to with the deepest attention."—On the 18th the Rev. W. F. Callaway lectured at Stratford-on-Avon. There was a good attendance, two clergymen being on the platform. The attendance of clergymen at the meetings of the society is becoming a marked and characteristic feature, and as gratifying as it is characteristic.

The third lecture of the course of ecclesiastical lectures was delivered at Camberwell Hall on the 12th inst., by the Rev. John Pillans, to a large audience—subject, "The History of Nonconformity." The lecturer, having referred to the rise of Nonconformity in Holland and in England during the reign of Elizabeth, traced its subsequent history through the persecuting reigns of the Stuarts. After alluding to the granting of toleration by William, Prince of Orange, Mr. Pillans forcibly pointed out the injustice of toleration as implying a right of one creature to interfere between his fellow-creature and the Creator—religious equality, and not toleration, being a civil right belonging to every citizen. On the 19th inst., Mr. Carvell Williams lectured on "The Church of England in 1862." G. Marshall, Esq., presided, and there was an excellent attendance, including several Churchmen, who listened with great attention. The object of this lecture was to show that, notwithstanding all the improvements which, as was cheerfully admitted, had taken place in the condition of the Church of England, the legal structure of the Church and the fundamental principles of its administration were as unscriptural, as worldly, and as mischievous as they had ever been. The subjects of Church discipline, Church patronage,

Church bondage, and financial wastefulness, were, with great ability, respectively dealt with, and numerous facts were presented to illustrate the lecturer's statements.

A lecture was delivered on Tuesday evening, in the Independent Chapel, Wind-hill, Wood-end, Bradford, by Edward Kenion, Esq., on "The Helplessness of the State-Church." The lecturer vindicated the right of Dissenters as Englishmen to take part in the reform of a national establishment like the State-Church. The need of liberation was seen in the fact that many of the forms of which all Church clergymen make use cannot be in accordance with their convictions. The lecturer adduced the form for the election of bishops, the Queen's letter giving permission to the dean and chapter to appoint a bishop, but at the same time telling them who to elect. The mockery of praying for Divine guidance in a deliberation in which all was determined beforehand by the Ministers of State could not be perpetrated in a free Church. There is no freedom in the appointment of ministers. The patron may appoint any one who is in holy orders, however much the people may dislike him, to a living in his gift. The subscription to the Thirty-nine Articles and the declaration of agreement with everything in the Book of Common Prayer, are shown to place a burden upon the consciences of clergymen, and cause them to resort to expedients which would not be allowed for one moment in any community left unfettered by the State. In conclusion, the lecturer commended in high terms the honesty of the two thousand confessors of 1662, and called upon the audience to be more zealous in the assertion and defence of the principles of the society. At the close of the lecture, which had been listened to with the greatest interest, opportunity was given to any present to ask questions or make objections. As, however, no one rose, a vote of thanks was proposed by the Rev. S. Dyson, and seconded by S. Scott, Esq., to the lecturer, and carried unanimously. The meeting terminated with a vote of thanks to Mr. James Fyfe, the chairman.—*Bradford Observer*.

SIR MORTON PETO'S BURIALS' BILL.

The following is a copy of the Burials' Bill of Sir S. M. Peto, Bart., which was brought in last week. The name of Sir Charles Douglas is also on the back of the bill. Its provisions are, we believe, substantially the same as those of the Act now in force in Ireland. Those who read the bill will see how superfluous is the statement that the Liberation Society have had nothing to do with it:—

A BILL TO MAKE FURTHER PROVISION WITH RESPECT TO BURIALS IN ENGLAND AND WALES.

Whereas it is expedient to extend the rights of parishioners in parish burial grounds: and whereas at no burials in parish churchyards is any burial service allowed to be used except that ordained by the liturgy of the Church of England as by law established, and no burials as aforesaid can be celebrated except by the rector, vicar, curate, or other officiating minister of the said Church of England in whose churchyard such burials shall be had: and whereas such minister of the said Church may not dispense with the celebration of such service, or permit the substitution of any other service in lieu thereof. To the end, therefore, that all classes of her Majesty's subjects may be permitted to have the rites of burial according to the rites of the several religions professed by them, be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. From and after the passing of this Act it shall and may be lawful for the officiating minister of the said Church of England in each and every parish in England and Wales, upon application being made to him in writing by any clergyman or minister of any church or congregation not being of the Established Church of England, stating the death of any member or members of such church or congregation, for permission to perform the burial service at the grave of such person or persons in the churchyard of such parish according to the rites of such church or congregation, to grant permission accordingly: Provided always, that such permission for the performance of such burial service at the grave according to the rites of such church or congregation shall be in writing, and that in order to prevent any interruption of or interference with the celebration of any of the rites of the said Church of England, such interment and service shall be had and celebrated at such time only as shall be appointed by such permission by such officiating minister of the said Church of England: Provided always, that if no refusal shall be given to such application as aforesaid within the space of forty-eight hours after the same shall have been given, then permission shall be presumed to have been given in compliance with such application.

2. If such permission shall in any case be withheld, the cause of withholding the same shall be specially and distinctly declared in writing by such officiating minister of the said Church of England, one part of which written declaration shall forthwith be delivered to the person making such application as aforesaid, and the other part thereof shall be forthwith transmitted to the bishop of the diocese in which such churchyard shall be situated, and shall be by him transmitted forthwith, signed by the registrar of such diocese, to her Majesty's Principal Secretary of State for the Home Department.

3. It shall not be necessary for such officiating minister of the said Church of England to celebrate nor shall he celebrate the burial service ordained by the liturgy of the said Church of England at the interment of any person not being of the Established Church of England, unless at the desire of the person so applying at the interment of such person specified in the application or permission, any law, canon, or usage to the contrary notwithstanding.

4. If, after such permission granted or to be presumed as granted as aforesaid, any person or persons shall disturb or interrupt the performance of the said burial service at the grave of a person specified in such permis-

sion, such person or persons so disturbing or interrupting shall be deemed guilty of a misdemeanour and shall be liable to be prosecuted therefor.

5. This Act shall not extend to Scotland or Ireland, but shall extend to all consecrated burial-grounds in England and Wales.

THE QUALIFICATION FOR OFFICES' ABOLITION BILL.—This bill of Mr. Hadfield's stood for second reading in the House of Lords for yesterday (Tuesday) evening. We understand, however, that Lord Taunton has consented to postpone it at the request of some of the bishops who are engaged in Confirmation at this season, and could not, without great inconvenience, attend the House before Easter. The corporations of Bradford and Sheffield have petitioned the House of Lords in favour of the bill, and we shall be glad to hear that other municipal bodies have followed their example.

CHURCH-RATES AT HORNCastle.—On Monday, the 17th inst., a very influential and numerous attended meeting of the Nonconformists was held in the British school-room, St. Lawrence's-lane, Horncastle. Proceedings having been taken by the churchwardens for the recovery of a rate from a Dissenting parishioner, and others threatened, have probably brought matters to an early crisis. For a long time past there has been a deep feeling excited here against the impost, not only amongst Nonconformists generally, but even amongst conscientious members of the Establishment. Mr. Thos. D. Briggs was voted to the chair unanimously. A resolution was unanimously passed appointing a committee, with Mr. David Veasey as treasurer and Mr. T. D. Briggs secretary to the association. The Rev. David Jones moved that this committee connect itself with the Anti-Church-rate Committee in London, for the purpose of taking their opinion upon the validity of the rate now being collected, and acting accordingly. Several addresses were delivered. Since the above meeting, the churchwardens obtained leave of the magistrates on Saturday last for seven other summonses, as follows:—Mr. Wood, Mr. William Kemp, druggist, Mr. John Veasey, grocer, Mr. William Veasey, butcher, Messrs. Eggleton and Co., grocers, Mr. T. D. Briggs.

THE CARDROSS CASE.—This case is now waiting for decision before the First Division of the Court of Session; and it was generally anticipated that the judgment of the Court would have been given before the rising of the Court on Thursday. This anticipation not having been realised, there can be no decision given till May.

A HINT TO DISSENTERS.—"Presbyter Anglicanus" concludes a letter in the *English Churchman* with the following disinterested suggestion:—"I cannot but wish, also, that our bishops would receive as candidates for Holy Orders any Dissenting minister of repute, who would bring over the chapel and congregation to the Church of England. Such cases have existed and were rejected. Probably such cases exist even now."

A CLERICAL VIEW OF CLERGY RELIEF.—The *English Churchman* concludes an article *apropos* of the Clergy Relief Bill, with this sentence:—"Lord Ebury's Public Worship Bill and this bill combined, would in a great measure leave our services and our ministry to the private judgment, impulse, and caprice of a host of clerical experimentalists, who, after doing their worst, and perhaps making themselves liable to ecclesiastical proceedings—which the bishop may have actually commenced at considerable cost—may walk off to the sessions, and get rid of all their responsibilities, and even of their very office, for a shilling!"

GALWAY.—THE CONGREGATIONAL CHAPEL.—Some of the Roman Catholic citizens of Galway have, in the most handsome manner, engaged to pay the expense of repairing the stained-glass windows of the Independent chapel recently broken by a mob parading the streets. The mechanics have disclaimed all connection with the band, and offered two pounds reward for the discover of the offenders, and the magistrates have sentenced two, who were convicted, to two months' imprisonment with hard labour. Such deeds are a marvel, and we delight to record them as showing an improving spirit even in Ireland.—*Patriot*.

THE "UNION OF BENEFICES ACT" AND THE CITY CHURCHES.—The inhabitants of the respective parishes of St. Dionys Backchurch and Allhallows Staining have decided that their churches shall be forthwith repaired and beautified. These venerable structures were doomed by the bishop's commissioners to demolition, under the provisions of the above measure. The vestries, however, have taken a different view of the matter, and have exercised the powers of veto assigned to them by the 24th article of the Act of Parliament. Owing to the popular outcry raised against the proposition to sell the celebrated church of St. Mary Woolnoth to the Post-office, it is probable that it will also escape destruction.

THE CONFERENCE WESLEYANS AND THE REVISED CODE.—In sending a circular which has been issued by the President of the Conference, "An Old Subscriber to the National Society" writes to the *Times* as follows:—"No member of Parliament will fail to appreciate the business-like spirit of the following circular from the Wesleyan President to the ministers of their connexion. Never did a leader address a more compact force. Its organisation might move the envy of a Jesuit or of Mr. Coppock's successor. This sly little missive will be punctually executed by the dependent and removable preachers to whom it is directed. It would be even a more remarkable composition than it is, if its direct, shrewd injunctions were referable only to public interests. But

the Wesleyans between 1847 and the end of 1860 drew 232,222l. from the grant for public education; and it appears from the evidence of the secretary of the Committee of Council before the Royal Commissioners that the promoters and managers of Wesleyan schools are identical with the parents of the scholars who attend them."

CLERGY RELIEF.—The declaration which may be made under Mr. Bouverie's proposed bill is as follows:—"I, A. B., having been ordained a priest, do solemnly declare that I conscientiously dissent from the doctrines of the United Church of England and Ireland." Upon this the Bishop is to record in his registry sentence of deposition of such person from holy orders, and from that time his clerical rights and disabilities are to cease. He is not thenceforth to be subject to prosecution or punishment in any ecclesiastical court for officiating in an unconsecrated building, or for committing any breach of the discipline of the Church as a person in holy orders. For the first year, however, he is not to sit in the House of Commons.

THE THEATRES IN PASSION WEEK.—A deputation of the clergy and laity of the Church of England waited upon the Lord Chamberlain on Wednesday to protest against the closing of the theatres during Passion Week, and to urge him to devise some means for returning to the old rule. The Archdeacon of London was the spokesman of the deputation, and he appeared to view the question more in its relation to the union of Church and State than as a matter of religious feeling. Lord Sydney, in his reply, contradicted a statement made in the memorial, to the effect that managers themselves had not applied for the permission which had been granted. He declared that the step had been taken in consequence of the representations which they had made; and he pointed out that all theatres in Great Britain, excepting those in the metropolis, had power to open during Passion Week. His lordship simply promised to take the subject into consideration.

LORD EBURY AND THE LITURGY.—Lord Ebury reveals through the *Times* that he is very scurvily treated by the clergy whom he wishes to relieve of grievances by his Public Worship Bill:—

Two years ago (he says) I was accused of a want of deference to the clergy because I differed from ten thousand of them as to the most appropriate time for discussing the question of Liturgical revision. Now, when I propose to give them a large discretion in the performance of Divine service, I am told that so utterly destitute are they of that necessary qualification that such a permission would be quite unsafe. Both these objections, coming as they do from the same quarter, cannot very readily be reconciled. "It does seem singular that men who are pronounced fit to be entrusted with the tremendous responsibilities of the Christian ministry cannot be trusted to alter or abridge an appointed lesson, to omit one of the appointed Psalms, or otherwise adapt the prescribed form of worship to the exigencies of any particular case."

To show that his Assent and Consent Bill is needed, his lordship quotes the language of "a clergyman of great experience and long standing":—

It has been said that the language put to candidates is (not?) intended to apply to the Prayer-book generally and as a whole. Then why not let us have our assent in general, and not in such particular and definite terms? It is too much in a thinking age to expect of any man that he can *bonâ fide*, and with a good will, assent to every sentence and every expression. It is not necessary to demand it. A more general form of expression would satisfy every honourable requirement. The present form torments scrupulous consciences, it distresses tender consciences, it runs the risk of being interpreted in a non-natural sense, and so it does not prevent quibblers or indifferent ones from accepting it, while it may (and if what has been published about it be true) it does, by its precision and severity, keep out of the ministry of the Church of England many high-minded and excellent men, who would be a portion of her glory and her joy. I believe that such are the sentiments of a vast number of the clergy, who do not like to put themselves forward, lest it should be said of them that they are faultfinders, and not true lovers of their Church.

Religious Intelligence.

BICENTENARY CHAPELS.

LOZELLS NEW CONGREGATIONAL CHAPEL, BIRMINGHAM.

On the 17th inst. the foundation-stone of a new Congregational Chapel was laid at the Lozells, Birmingham, in the presence of a very large assemblage.

The Rev. W. F. Callaway read the Scriptures, and prayed; after which the Rev. J. T. Feaston stated the circumstances which made the erection of a new chapel necessary. Mr. F. D. Johnston, the local and superintending architect, read a description of the building, which is to seat about 1,100 persons, and to cost about 3,000l., exclusive of the ground. The designing architects are Messrs. Paulton and Woodman, Reading; and the builder, Mr. W. Bennett, Lozells.

The meeting then adjourned to the site of the new chapel, which adjoins the present place of worship. There was a very large concourse assembled, despite the cold moist breeze, which caused the flags and banners to hang down dank, and appear intensely miserable. Mr. Rogers, one of the deacons of the church, read a list of the documents and coins to be placed in the stone. The Rev. J. T. Feaston then presented a silver trowel to Benjamin Millichamp, Esq., the father and founder of the cause. Mr. Feaston said that to his long-continued zeal and large liberality the church's prosperity was greatly due, while by the whole neighbourhood he was universally esteemed and respected. Mr. Millichamp then laid the stone, and narrated the history of the

church, expressing the gratitude for the great good that had been done in the district by their present pastor, Mr. Feaston, and his estimable lady. The people then returned to the chapel.

The Rev. R. W. DALE, M.A., said the first words he offered to the people must be words of congratulation; for he rejoiced with them that the blessing of God was continuing to descend upon their religious work. For what God has already done for them they gave him thanks, and they also thanked him for those bright hopes that lighted up the future. In uttering those congratulations he was not merely expressing the feeling of his own heart. At times like these they were reminded that though they were independent in polity, the churches were bound together by a strong, deep, and immortal sympathy. The joy which gladdened any one church sent a sympathetic thrill of thanksgiving through all the churches around. The neighbouring churches throughout the town had been watching during the last year or two the gathering strength of the Lozells church with congratulation, and the unwearied labours of its pastor in all good works with the greatest delight, as they could not but anticipate from it a large accession of spiritual vigour to God's work in the town generally.

The Rev. R. D. WILSON said he heartily participated in the joy that they must all feel on that occasion, and he fully sympathised with every expression that had been uttered by the Rev. Mr. Dale on this subject. The Bicentenary celebration in which they had launched sooner than they had anticipated, lent increased importance to the fact that they had in Lozells decided to build a new house to God. In that way the deeds of heroic men were best memorialised; but beyond that and all denominational considerations, the salvation of immortal souls and the honour of their glorious Lord were the considerations that most mightily stirred their hearts.

In the evening about 320 persons took tea in the new infant school-room connected with the chapel. The chair was taken by his Worship the Mayor of Birmingham, Henry Manton, Esq. In opening the proceedings the CHAIRMAN said that the present year was a memorable one, and one in which the Nonconformists would do well to be careful how they acted, as the eyes of the Church people and of the world were on them. Let their conduct then be such as to show an example to those who watched them, that they might have reason to admire and to imitate. He hoped that all discussions on religious matters might be carried on in the same spirit as was manifested in the lectures of Mr. Dale and Mr. Vince. He rejoiced that a larger and better place of worship was to be erected in the Lozells; and he had no doubt that the congregation there would soon become one of the largest and most influential they had. The neighbourhood would have to thank God that Mr. Feaston had come there to build such a school-room as they were then assembled in.

The Rev. W. F. CALLAWAY then addressed the meeting in favour of the voluntary system, which had not only done so much for themselves but for the Church of England also. To the Evangelical clergy was greatly due the honour of accomplishing the larger amount of good that had been done by the Established Church of late years, and to their labours it was owing that the Church of England had not fallen into utter contempt.

The Rev. R. ANN congratulated the pastor of the church on possessing the sympathy and earnest co-operation of warm-hearted and active men, who seconded and supported him in all his labours. The meeting was also addressed by W. F. BAXTER, Esq., inspector of schools, and the Rev. C. VINCE, who courteously but warmly repelled the charge that had been brought against Dissenters by Dr. Hume in his late lecture in the Birmingham Town Hall, of neglecting the poor.

A vote of thanks to the Mayor terminated the proceedings.

ATTERCLIFFE, NEAR SHEFFIELD.

On Wednesday, the foundation-stone of the new chapel for the use of the Congregationalists at Attercliffe was laid in the presence of a large assemblage by Samuel Morley, Esq., of London. The weather was very inclement. After a hymn, read by the Rev. H. Ashbery, the Rev. T. M. Herbert offered a brief prayer, and the Rev. J. Calvert, the pastor, standing on the stone, briefly addressed Mr. Morley. Mr. Morley then receiving the towel, which was of silver, handsomely finished, from the manufactory of Mr. H. Wilkinson, and by that gentleman handsomely presented, proceeded to lay the stone, beneath which, in a cavity, were deposited, inclosed in a bottle, a few coins, the *Sheffield Independent* of March 15, a declaration of the Faith of the Congregational order and of the rules observed by the Attercliffe Church in particular, and also a list of the names of the parties immediately connected with this erection. The company then adjourned to the Wesleyan Chapel, kindly placed at their disposal. The Rev. J. CALVERT, after giving a brief sketch of the history of the Church, said that the new place would accommodate 900, at a cost of 2,000l., of which 700l., within one or two pounds, had been raised. They intended to provide fully one-half themselves. Their plan was to be a Missionary Church. They hoped to keep abreast with all the movements of the day—to help on all social schemes of philanthropy.—SAMUEL MORLEY, Esq., of London, who congratulated the congregation on the necessity which had compelled them to arise and build, said they had a history and an ancestry, but they felt that this only bound on them a stronger obligation to activity and public service. He quoted the infidel historian Hume to the effect that England

owed her glorious constitution to Dissenters, and Lord Brougham says that Dissenters deserved the nation's boundless gratitude, for it was from their martyr zeal and their warrior skill that the institutions of the country were what they are. Mr. Morley spoke in warm eulogy of the principles of Congregationalism as suited to the people and adequate to all demands made on it when fairly worked, and concluded with an expression of his entire sympathy with the pastor and the people, and his hope that this day would be looked back to for long years with great thankfulness. After the tea in the school-room, tastefully decorated with mottoes, at which about 600 sat down, Mr. WILSON, of Sherwood Hall, opened the meeting.—The Rev. BREWIN GRANT spoke on the distinctive principles of Congregationalism, and concluded with warm expressions of affection towards Mr. Calvert, than whom there was not a minister who enjoyed a larger share of the confidence and love of his brethren in Sheffield, who rejoiced in his success.—Mr. MORLEY, in the course of an exceedingly excellent and practical speech, insisted upon the necessity of individual activity, and of bringing the Gospel to the homes and bosoms of the people. He believed the church at Attercliffe was proceeding on the right plan, and that when, as here, pastor and people were bent on work and on results, their achievements would be simply satisfactory. According to the statements of Mr. Horace Mann, made at a recent meeting of the Statistical Society, only 42 per cent. of those able to attend divine worship actually attended. Upwards of five millions in the country never entered church or chapel—one million in London, one and a-half million in large towns, and two and a-half millions in the rural districts. This was appalling but indisputable. Three-quarters of the population belonged to the working class. The church and denomination which showed most spiritual life, and laboured most for the public benefit, would be sure to take the lead. He referred to baptismal regeneration as a frightful error, which was floating multitudes to ruin, and was frightfully prevalent. The Rev. D. LOXTON dwelt on the necessity of Dissenters being better versed in their own principles, of which hitherto they had been too silent; and the Rev. J. B. PATON on the spread of Tractarianism indicated by parties sending for him in terror almost daily to baptize their children. Other speeches followed, and the meeting concluded with a very happy feeling.

THE SPECIAL SERVICES.—The preachers at the Special Services on Sunday last were as follows:—Exeter Hall, Rev. W. Hunt, Incumbent of Trinity Church, Weston super-Mare. The Theatres:—Britannia, Rev. J. Graham; Pavilion, Rev. R. Esery; Standard, Rev. H. Anderson; Sadler's Wells, Rev. J. Kilsby Jones in the afternoon, and Rev. G. Albert Rogers in the evening. On Sunday next the services at all these theatres will be brought to a close for the present course. The Victoria Theatre, New Cut, will continue open until May. The preachers at St. James's Hall were the Rev. Newman Hall, and the Rev. T. W. Aveling. Mr. Weaver again preached at the City of London Theatre, Norton Folgate.

WHITFIELD CHAPEL, WILSON-STREET, W.C.—The ordination of the Rev. John Christien took place at the above place of worship on Tuesday. The morning service was conducted by the Revs. R. G. Forsaith, John Sugden, B.A., John Corbin, H. B. Ingram, and Henry Allon, who delivered a most impressive and affectionate charge to the minister. The evening service was conducted by the Revs. R. G. Harper, I. V. Mummery, and J. Christien, and the Rev. John Graham, of Craven Chapel, preached the sermon to the church and congregation. The ministerial and other friends of Mr. Christien dined together at the Freemasons' Tavern, and in the afternoon about 200 of the church and congregation partook of tea in the school-room attached to the chapel.

CITY-ROAD CHAPEL.—The annual meeting of the Juvenile Missionary Association in connection with the City-road Congregational Chapel, was held on Wednesday evening, March 19th, 1862. Tea was provided in the school-room, which was beautifully decorated for the occasion; after which the public meeting in the chapel was held, Mr. Ives, vice-president, in the chair. The report as read by the secretary, Mr. F. H. Rooke, showed that the total receipts for the year 1861 amounted to 51l. 6s. The association consisted of 400 members, chiefly children, belonging to the Sabbath-school, who contribute sums of a 4d. and upwards a-week. The association supports ten children in the mission schools, conducted by Mr. Jones, in the island of Mare, South Seas, the girls working-party supplying the children with clothing. During the evening several hymns were sung, and addresses full of very interesting missionary information given by the Rev. Samuel Hill, missionary from Calcutta, the Rev. James Bowrey, late missionary to Barbice, and the Rev. William Grigsby, minister of the Tabernacle. The proceedings were concluded with the usual votes of thanks, and singing and prayer.

BRISTOL.—The Rev. T. Lord has resigned the charge of the Independent Church in this place, after seventeen years' faithful labour, being hopeful that a change may be better both for himself and the people.

INDEPENDENT COLLEGE, BRECON.—Although the number of students in the Welsh colleges have greatly increased of late years, there is no lack of useful spheres of labour for each one as soon as his collegiate course is ended. Mr. E. Edmonds has just received and accepted an invitation to become the pastor of an Independent church at Dwygyfyllhi,

Mr. Walter Price has also determined on settling at Minsterley, near Salop, and Mr. Thomas Phillips at Horeb, Cardiganshire. The invitations were all cordially and unanimously given.

ROSS, HEREFORDSHIRE.—The Rev. John R. S. Harington, of Bristol College, has accepted the cordial and unanimous invitation of the Baptist Congregational Church meeting in Broad-street Chapel, to become their pastor. Mr. Harington will enter upon his ministerial duties early in May.

SOUTHMINSTER.—TESTIMONIAL TO THE REV. CHARLES WINTER.—On Tuesday, March 11; a tea-meeting was held in the school-room of the Independent Chapel on the occasion of a presentation to the Rev. Charles Winter, the late pastor. Although the day was exceedingly wet, the spacious chapel was nearly full. After singing and prayer, addresses were delivered by the Rev. Messrs. Hayward, Oliver, Seymour, and Robinson, after which the testimonial, consisting of a valuable and elegant time-piece, with two handsome purses, containing thirty sovereigns, was presented in a most kind and affectionate manner by the Rev. Thomas Hayward, of Rochford. The Rev. Mr. Winter responded with much feeling and affection, thanking his friends for their kind manifestation towards him, at the same time expressing the deep regret he felt in being separated from them. The meeting was then closed by prayer.

CASTLE-STREET CHAPEL, READING.—A valedictory service was held in the Bridge-street school-room on Thursday evening, March 13th, on the occasion of the departure of the Rev. W. E. Cousins as a missionary to Madagascar. The meeting was densely crowded, and amongst those present were the Revs. T. G. Horton, W. Legg, B.A., J. Aldis, J. Dads-well; Messrs. Exall, Cousins, sen., &c., all of whom took part in this very interesting service. The Rev. T. G. Horton, on behalf of the church and congregation and other friends in the town, presented Mr. Cousins with a large and valuable stock of standard theological works, and other useful articles, amounting altogether to the value of about 50l. Mr. Cousins accepted them in a speech full of Christian feeling and earnestness. Aldermen Exall and Palmer will also send out by Mr. Cousins a present to the King of Madagascar.

STAINES.—The ordination of the Rev. G. P. Jarvis, late of Hackney College, to the ministerial office, and his recognition as pastor of the Independent Church, Staines, took place on March 13th. The service commenced at three o'clock. The Rev. R. Porter, the late pastor, read the Scriptures and engaged in prayer; the Rev. James Macfarlane, of Windsor, asked the usual questions; the Rev. G. S. Ingram, of Twickenham, offered the ordination prayer; the Rev. S. M'All gave the charge to the minister; and the Rev. John Macfarlane, of Maidenhead, concluded. At five p.m., a public tea-meeting was held, at which Apsley Pellatt, Esq., presided. 280 persons were present, and speeches were delivered by the Revs. — Schofield, G. S. Ingram, and Geo. Robbins. At 6.30 the Rev. H. J. Gamble, of Upper Clapton, preached an affectionate and eloquent sermon to the people.

Correspondence.

THE REV. J. B. LISTER'S ST. BARTHOLOMEW LECTURE.

To the Editor of the *Nonconformist*.
SIR,—As, I think, yours was the first London newspaper in which the tail-piece of my lecture on Black Bartholomew appeared, you will perhaps allow me to say that the lecture is not published, nor have I any intention of publishing it. This notification will, I trust, save the Post-office some useless trouble, and myself some unprofitable correspondence.

Yours faithfully,
JOHN B. LISTER.

Blackburn, 24th March, 1862.

REBUILDING OF STEPNEY MEETING-HOUSE. BICENTENARY LECTURES.

To the Editor of the *Nonconformist*.
SIR,—May I take the liberty of calling the attention of your readers to an advertisement in another part of your paper, announcing a course of four lectures at Stepney Meeting. Numerous as such lectures are likely to be, I hope that the names of Dr. Vaughan, Dr. M'Crie, and Dr. Halley will commend this course, and that the object to which the proceeds are to be devoted will induce many to come and help us.

The rebuilding of our ancient sanctuary is an urgent necessity; and the Church has shown a deep sense of its importance by contributing, with the aid of a few friends formerly members, a sum but little short of 5,000l. There are several classes to whom I think we may appeal to assist us in raising the 3,500l. which we still need. First,—There are many in different parts of the country who have associations with Stepney Meeting or with its day or Sunday schools. I have been in few parts of England where I have not been accosted by such persons. Will they now show their regard to their old home, or to the old home it may be of now eainted parents, by sending us such help as it may be in their power to render?

Secondly,—Those who are contributing to the celebration of the memory of the Two Thousand, who, two hundred years ago, sacrificed all for conscience' sake, will find in the rebuilding of Stepney Meeting a most fit memorial meeting of 1662. The first two pastors of the Church were "ejected," the one, William Greenhill, in 1660, and the other, Matthew Mead, in 1662. And from the beginning downward the Church has been blessed with an unbroken succession of faithful pastors. It was on the 17th January, 1861, that the Church resolved to rebuild, and the resolution was adopted in the hope that our new sanctuary would be ready to be opened on St. Bartholomew's Day, 1862. This hope has been frustrated by legal delays connected with the purchase of adjoining ground. Still it is the wish and

intention of the church that their new sanctuary shall be a memorial chapel, and that it shall be opened as early as possible in 1863. In these circumstances we make bold to ask those who are contributing to the Bicentenary Fund to appropriate a part of their contribution to our erection. A few have promised to do so, and I hope others will follow their example.

Thirdly,—We think we may without any presumption appeal to all who have any knowledge of the peculiar position and circumstances of the east of London. Our neighbourhood is becoming every year more densely peopled. There are streams of ignorance and poverty flowing into it from all parts of the kingdom, while the wealthier classes are every year seeking more retired and pleasant homes in the suburbs or country. Happily, the church in Stepney Meeting is in an efficient working condition, and is, as it has long been, a fountain of blessing to a large poor population around. I refrain from specifying its many works of faith and labours of love, and will only say that a chapel debt, crippling its efforts would prove a serious injury to the spiritual interests of many. So that I think we are entitled to ask the practical sympathy of those who concern themselves with the evangelisation of the metropolis.

I shall be very happy to communicate with any friends who may desire information respecting our movement, and to acknowledge the receipt of any contributions which may be sent to me.

Your obedient servant,
JOHN KENNEDY.

4, Stepney-green, March 20th, 1862.

THE CIVIL WAR IN AMERICA.

CONFEDERATE NAVAL VICTORY.

(Per Arabia, via Queenstown.)

NEW YORK, March 11 (Evening).

The Confederate iron-clad steamship Merrimac and the Confederate steamers Yorktown and Jamestown left Norfolk on the morning of the 8th inst., and attacked the Federal sailing frigates Cumberland and Congress at the mouth of James River. The Merrimac received the broadsides of the Cumberland and Congress at 100 yards without sustaining any damage. The Merrimac then ran into the Cumberland with her iron prow, literally laying open her sides; she then drew off, fired a broadside into the Cumberland, and again dashed at her, knocking in her side, and left her to sink. The Congress, which had kept up a brisk engagement with the Yorktown and the Jamestown, then struck her colours and surrendered. The Federal frigates Minnesota and St. Lawrence were being towed to the assistance of the Cumberland and the Congress, when the Minnesota got aground and could render no assistance. During the following night the new Federal iron-plated Ericsson steamer Monitor arrived at Fortress Monroe, and in the morning was attacked by the Merrimac. These two vessels fought five hours, during which they nearly touched each other, the Monitor finally succeeding in forcing a hole in the port side of the Merrimac, which thereupon retired with the Confederate fleet to Norfolk. The Monitor was uninjured. The Confederates set fire to the Congress and blew her up. Fifty men are supposed to have been killed on board the Congress, and 150 were killed and wounded on board the Cumberland. Nobody in the Monitor was hurt. The sides, bows, and stern of the Merrimac were covered with sloping iron plates, extending two feet below the water line, and meeting above like the roof of a house. At her bows, on her water line, were two sharp iron points resembling prows, six or seven feet apart. Her number of guns is stated to be twelve, which were seen projecting from long elliptical port-holes.

General Halleck officially reports that the Federal army of the South-West, under General Curtis, had gained a victory, after three days' hard fighting, at Sugar Creek, Arkansas, over the combined Confederate forces of Van Dorn, Price, and M'Culloch. Guns, flags, and provisions were captured in large quantities. The Federal cavalry were pursuing the enemy. The Federal loss is estimated at 1,000 killed and wounded. The enemy's loss is stated to be larger.

Commodore Dupont's naval expedition, which left Port Royal, captured and occupied Brunswick. The expedition then proceeded to Cumberland Sound, the entrance to the harbour of Fernandina, Florida, and took possession of Fort Clinch, which the Confederates had evacuated. The Federals captured twelve large guns. They also occupy Fernando and St. Mary's, the male inhabitants having left.

The Confederates are supposed and reported to be making a grand stand at Chavonoon, Tennessee, a place of great natural strength, at the junction of four railroads.

The Senate has passed a bill that no Federal officer or soldier shall return fugitives.

President Lincoln, as Commander-in-Chief, has issued a War Order, No. 1, saying that on the 22nd of March a general movement of the Federal forces at Fort Monroe and the forces on the Potomac and in Western Virginia shall take place, and that the naval force in the Gulf of Mexico shall be ready for movement on that day. The order directs Major-General M'Clellan, commanding the army of the Potomac, to proceed to organise that part of the army for active operations.

General Fremont has received a command.

The British gunboat Rinaldo arrived at Fort Monroe on the 10th inst.

ADVANCE OF THE FEDERAL ARMY.

(Per Arabia, by Telegraph from Roche's Point, near Queenstown.)

NEW YORK, March 12, Morning.

The Federal army made an advance towards Manassas on the 10th inst. 2,000 troops proceeded to

Centreville, which was found deserted. They thence proceeded to Manassas, which the Confederates had entirely abandoned, after burning and destroying all they could not carry away. They have also destroyed all the railway bridges in the neighbourhood, and have left nothing but desolation behind them. The evacuation of Manassas by the Confederates is reported to have commenced on the 7th or 8th. It is rumoured that they have fallen back on Gordonsville. It is supposed that the only point where they can make a stand is at the junction of the Frederick and Potomac, on the Central Virginia Railroad. General McClellan has established his headquarters at Fairfax Court-house. The evacuation of Manassas by the Confederates has caused great rejoicing throughout the Northern States. The Federals have destroyed and abandoned their batteries on the Potomac, and burnt the Confederate steamer Page. They have also occupied Cockpit and other points deserted by the Confederates. The Potomac is now open.

The Federal Colonel Grey has occupied Leesburg, which the Confederates had abandoned.

An official despatch from General Curtis confirms the news of the battle at Sugar Creek. General Curtis says that General McCulloch was killed.

It is reported that the Confederates are fortifying Island No. 10 in the Mississippi, below Columbus. Beauregard has set out to take the command there.

The Federals have occupied Jeiquin (?), on the Lower Potomac, which had been abandoned by the Confederates. A call of the Governor of Virginia for 10,000 militia was read in the streets of Jeiquin (?). Nearly all the able-bodied belonging to that place were with the Confederate army.

The *Norfolk Day Book* compliments the crew of the Cumberland for their bravery, and says that some shots from the Cumberland entered the Merrimac, killing seventeen men and wounding Commander Buchanan, who afterwards died. The *Day Book* admits that the Monitor is a formidable vessel. Batesby Jones commanded the Merrimac. The same journal states that some slight repairs will be necessary to the Merrimac.

THE PRESIDENT AND SLAVE EMANCIPATION.

President Lincoln has sent a most important message to Congress, of which the following is the text:—

Fellow Citizens of the Senate and House of Representatives,—

I recommend the adoption of a joint resolution by your honourable bodies, which shall substantially be as follows:—

Resolved,—That the United States ought to co-operate with any State which may adopt a gradual abolitionment of slavery, giving to such State pecuniary aid, to be used by such State in its discretion, to compensate for the inconveniences, public and private, produced by such change of system.

If the proposition contained in the resolution does not meet the approval of the Congress and the country, there is the end; but, if it does command such approval, I deem it of importance that the States and people immediately interested should be at once distinctly notified of the fact, so that they may begin to consider whether to accept or reject it.

The Federal Government would find its highest interest in such a measure, as one of the most efficient means of self-preservation. The leaders of the existing insurrection entertain the hope that the Government will ultimately be forced to acknowledge the independence of some part of the disaffected region, and that all the Slave States north of such parts will then say, "The Union for which we have struggled, being already gone, we now choose to go with the Southern section." To deprive them of this hope substantially ends the rebellion, and the initiation of emancipation completely deprives them of it, as to all the States initiating it. The point is not that all the States tolerating slavery would very soon, if at all, initiate emancipation, but that while the offer is equally made to all, the more Northern shall, by such initiation, make it certain to the more Southern that in no event will the former ever join the latter in their proposed confederacy. I say "initiation," because, in my judgment, gradual and not sudden emancipation is better for all.

In the mere financial or pecuniary view, any member of Congress, with the census tables and the treasury reports before him, can readily see for himself how soon the current expenditure of this war would purchase at a fair valuation all the slaves in any named State.

Such a proposition on the part of the General Government sets up no claim of a right by Federal authority to interfere with slavery within State limits, referring as it does the absolute control of the subject in each case to the State and its people immediately interested. It is proposed as a matter of perfect choice with them.

In the annual message last December, I thought fit to say:—"The Union must be preserved, and hence all indispensable means must be employed." I said this not hastily, but deliberately. War has been, and continues to be, an indispensable means to this end. A practical reacknowledgment of the national authority would render the war unnecessary, and it would at once cease. If, however, resistance continues, the war must also continue, and it is impossible to foresee all the incidents which may attend and all the ruin which may follow it. Such as may seem indispensable, or may obviously promise great efficiency towards ending the struggle, must and will come.

The proposition now made, though an offer only, I hope it may be esteemed no offence to ask whether the pecuniary consideration tendered would not be of more value to the States and private persons concerned than are the institution and property in it, in the present aspect of affairs.

While it is true that the adoption of the proposed resolution would be merely initiatory, and not within itself a practical measure, it is recommended in the hope that it would soon lead to important results. In full view of my great responsibility to my God and to

my country, I earnestly beg the attention of Congress and the people to the subject.

(Signed)

ABRAHAM LINCOLN.

The House of Representatives has passed a resolution concerning pecuniary compensation to States abolishing slavery, in accordance with President Lincoln's suggestion, by 88 against 31 votes.

The capture of Fort Donnellson was a costly victory. The following is the official account of the Federal loss:—

Killed	303
Wounded	1,054
Missing	150
Total	1,507

The Confederate steamer Nashville reached Beaufort, South Carolina, on the 28th, at seven a.m., from Southampton, having successfully eluded the blockading steamers at the entrance of the harbour, one of which—the Albatross, it is supposed—fired some twenty or thirty shots at her without effect. She had on freight about 3,000,000 dols. worth of stores, including powder.

ELECTION INTELLIGENCE.

NORTH RIDING ELECTION.—The official return of the polling gives the following numbers:—Morrett (Conservative), 5,507; Millbrook (Liberal), 5,041; majority for Morrett, 466.

REPRESENTATION OF PRESTON.—Mr. Cross, the member for Preston, has announced his determination to retire forthwith from Parliament. As a successor on the Conservative side, Sir T. G. Heathcote, Bart., comes forward, the Liberals being represented by Mr. Melly, of Liverpool. The battle is expected to be a severe one.

KINSALE.—It is announced that Sir John Arnott contemplates retiring from the representation of Kinsale, and that Mr. O'Hagan, the Attorney-General for Ireland, who has not nor ever had a seat in the House of Commons, is likely to start for the borough.

THE LATE LONGFORD ELECTION.—The Parliamentary Committee for inquiring into the means by which the recent election of Major O'Reilly was carried is struck, and will shortly enter on its work. The *Times'* Dublin correspondent says:—"Resident magistrates—who are the paid officers of the Crown—have collected a large body of evidence in the shape of sworn informations, which have been laid before the Government. One of the local magistrates—a gentleman of high position in the county—in a letter which appears in the *Daily Express*, gives a recital of some of the facts sworn to, which shows that the worst was not told at the time. He states that for nights before the election the county was patrolled by bands of armed fellows, breaking into houses, swearing people not to vote for Colonel White, destroying windows, smashing doors, ploughs, and other implements of agriculture that came in their way. The savage attacks made on those who had the courage 'to go against the people' were beyond counting."

Postscript.

Wednesday, March 26, 1862.

LATEST FOREIGN NEWS.

GARIBALDI'S TOUR.—MILAN, MARCH 25.—Garibaldi, at a meeting to-day of several Frenchmen, Hungarians, and Poles, said that the future of Italy depended upon her strict alliance with other nations, especially with France. A strict alliance, however, must be maintained, not a preponderance of one nation over the rest. Garibaldi will leave Milan to-morrow, to continue his tour through Lombardy.

THE ITALIAN MINISTRY.—TURIN, MARCH 25.—It is rumoured that a modification of the Ministry will shortly take place.

CONTINUED ILLNESS OF THE POPE.—ROME, MARCH 23.—The Pope still continues ill. The police are engaged in making arrests and domiciliary visits.

SPANISH NEGOTIATIONS WITH MEXICO.—MADRID, MARCH 25.—The *Official Gazette* of to-day says that orders have been transmitted to General Prim to negotiate, upon the part of Spain only, after the entry into the city of Mexico shall have taken place.

THE PORTUGUESE IN WESTERN AFRICA.—LISBON, MARCH 25.—News has been received here from Loando, in Western Africa, announcing that the Portuguese troops had fallen into an ambush. Major Niazil, with fifty men, were killed by the natives.

YESTERDAY'S PARLIAMENT.

In the House of Lords, on the second reading of Sir John Stansfeld's Museum Bill,

Lord Overstone objected to it, as it was intended by it to enable the trustees to lend some of the best articles in the museum to the International Exhibition. Earl Granville explained that so few persons visited, or were likely to visit, this museum, that the objection, which would otherwise be valid, did not apply to it. The bill was read a second time.

The Earl of Carnarvon called attention, in a long speech, to the present state of Poland.

Earl Russell said that this country had always shown much sympathy with Poland, although no Government had thought it came within the scope of its duty to propose to afford material and active assistance to the people of Poland in their efforts to recover their independence. Nevertheless, remonstrances had often been made by the British Government to Russia; and at length concessions, such as those contained in the circular of Prince Gortchakoff, were made. But these had, unfortunately, been interrupted by the disturbances which had taken place in Warsaw. He, however, could not but hope that, looking to the Liberal tendencies shown by the Russian Emperor in the government of the other parts of his dominions, similar liberality would be extended to the administration of the Polish provinces.

The subject having dropped, the House adjourned.

In the House of Commons Mr. Morritt and Mr. Remington Mills took the oaths and their seats for the North Riding of Yorkshire and Wycombe respectively.

In answer to Mr. W. E. Forster, Mr. LAYARD said that the negotiations relative to a commercial treaty between this country and Belgium were for a time suspended.

THE REVISED CODE.

Mr. WALPOLE, in reference to resolutions of which he had given notice on the Revised Code of Education, said that as the Government had not thought proper to bring forward the code in the shape of a bill, he should consider it as if it was a bill, and deal with it now as if it had reached the stage of second reading. He did not therefore propose to question the principle on which the code was founded, but object to the mode in which it was proposed to carry the principle out. As regarded the quantity of education the success of the system was undeniable, while as regarded the quality, in order to its improvement there had been introduced the plans which the Revised Code would destroy, such as training-schools and pupil-teachers. The Government had only asserted that the system should be either economical or efficient, but there was no promise of a combination of the two; and the Government was unable to say what the result of the new code would be. He proceeded to point out the advantages of the present system—namely, voluntary effort, religious teaching, discipline, and the pupil-teacher system, all of which he contended were put in peril by the new code. He urged that all the evidence showed that the existing system had trained children to a vast extent to become good men and good citizens in a Christian country, and he prayed the Government not to make the public grants depend on a single examination without reference to the actual effects which had been attained. Agreeing in the necessity of simplifying the machinery of national education, he urged that that might be done without destroying the system itself. He very strenuously and in much detail supported the pupil-teacher system. He then pointed out, by reference to the resolutions which he was about to move, the mode in which he proposed to neutralise the ill effects which he anticipated would flow from the Revised Code, as they asked the House to negative the portions of the Code to which they applied; and he declared his wish to be to raise the question, whether the Government by its own mere motion could alter fundamentally the system of national education, and that the Committee of Council on Education should not be allowed to assume legislative functions. He moved that the House go into committee, to consider the best mode of distributing the Parliamentary grants for education now administered by the Privy Council.

Sir G. GREY characterised Mr. Walpole's resolutions as negative and intangible, and in their nature as ill-adapted for discussion in committee. Without entering into details, which he reserved for committee, he pointed out that the Revised Code was the result of the recommendations of the Education Commission, and was intended to establish the principle of making public grants dependent on educational results, a principle which Mr. Walpole did not controvert, and the Code was prepared and published with the full expectation that it would be canvassed by the country and discussed by Parliament. He argued in opposition to the assertion that the Code was calculated to discourage voluntary efforts, and contended that the present system rather tended to diminish the vigour of voluntary subscriptions, and he argued generally that nothing that was proposed would operate to decrease the number, extent, or efficiency of schools.

The debate was continued by Mr. B. Stanhope, Mr. Buxton, Lord R. Cecil, Mr. W. E. Forster, Mr. Puller, and Mr. Leatham.

On the motion of Mr. WHITESIDE, the debate was adjourned to Thursday.

Mr. ROEBUCK moved for a select committee to inquire into the truth of the allegations contained in the petition of Benjamin Coleman, charging fraud on the part of the directors of the West Hartlepool Railway and Dock Company. The motion was opposed and negatived. The other business having been disposed of, the House adjourned.

MARK LANE.—THIS DAY.

A very small supply of English wheat was received fresh up to this morning's market; nevertheless, all qualities were very dull, at fully Monday's decline in the quotations; indeed, so little business was doing, that prices were almost nominal. The show of foreign wheat was moderately extensive, and all descriptions moved of heavily, at barely Monday's current prices. Floating cargoes of grain were a dull inquiry, at drooping prices. Malting barley was steady, at previous rates, but grinding and distilling sorts ruled inactive, on former terms. Malt was in fair request, and prices ruled tolerably firm. Good and fine oats fairly supported previous rates, with a moderate inquiry; otherwise, the oat trade was dull, at about late quotations. Beans and peas sold heavily, at the late decline in their value. The flour trade was dull, at fully the late reduction in prices. Barrels were taken off very slowly.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	210	730	1,720	50	720 sacks
Irish	—	—	—	200	—
Foreign	2,660	1,670	—	4,260	220 sacks 4,590 brls

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TO CORRESPONDENTS.

“B. G. W.”—Next week.

The Nonconformist.

WEDNESDAY, MARCH 26, 1862.

SUMMARY.

THERE is great news from America—the greatest since the outbreak of the civil war. The Message of President Lincoln, advocating as a policy the emancipation of slaves, with compensation to their masters—which we have discussed below—has been followed by warlike operations on a large scale. The campaign has now fairly opened. General McClellan, so long shut up in his lines around Washington, has advanced, and found Centreville and the much-dreaded Manassas evacuated by the Confederates, who, leaving desolation in their track, are believed to have fallen back on Gordonsville—a station on the Alexandria and Orange Railway, whence they could, if needs be, be transported by rail to Richmond. By this retreat the navigation of the Potomac is once more free. Leesburg, on the right wing of the Federals, has also been abandoned by the enemy, though the strong position at Winchester is still held by them. By this retreat of the main Southern army from every post save one between Aquia Creek and the Alleghanies, a third of Eastern Virginia has been secured to the Federals, and Western Virginia all but evacuated. But all this is merely preliminary. Last Saturday, by order of President Lincoln, “Commander-in-Chief,” there was to be a simultaneous advance from Fort Monroe, the Potomac and Western Virginia, and on that day the fleet in the Gulf of Mexico was to commence operations. Meanwhile, the guerillas of General Price having been hunted out of Missouri, made a stand in Arkansas, and were signally defeated; two more Southern ports, Brunswick, in Georgia, and Fernandina, in Florida, have been occupied by the Federals; New Orleans is threatened; and the Confederates in Tennessee have turned at Chattanooga, a place of great natural strength.

But by far the most exciting news is a victory gained by the Confederates in the most remarkable naval engagement on record. The Merrimac, iron-clad steamer, built for the Union and fitted up for the Seaboard, sailed out of Norfolk with two other steamers, and made for Newport News, Hampton Roads. After the firing of broadsides, the mailed steamer dashed into the Cumberland, a sailing-sloop of twenty-four guns, ripped open its sides with her iron prow, repeated the blow, and sank the ill-fated vessel, which went down firing a broad-side, with some 150 men on board. The Congress, a 50-gun frigate, escaped the fate of her sister ship by prompt surrender, but was afterwards sunk. While this was proceeding, the Minnesota, one of the heavily-armed steam-frigates of the Federal navy, got aground, and could render no assistance. Next morning, the Merrimac reappeared, but found an unexpected antagonist. Ericsson's iron-clad battery, the Monitor, had been towed round, and then ensued the first combat ever known between two iron-plated ships. “The two guns of the Monitor hurled solid shot, weighing 180 pounds, against the Merrimac without any perceptible effect at first, and the latter replied with her heavy Armstrong guns, not even starting a plate upon the former during the four hours which the singular fight continued. At the expiration of that time apparently three shots had been driven through the Merrimac's sides, and, setting a signal of distress for her consort to render aid, she retired towards Nor-

folk.” Not a man on board the Monitor was injured. The superiority of iron-clad over wooden ships has thus been unexpectedly, but decisively shown.

From Prussia there are increasing signs of a great constitutional struggle. King William has issued a decree respecting the forthcoming elections, asserting his intention to maintain unimpaired the prerogatives of the Crown, but engaging to respect the constitution “to which he has sworn.” The Ministerial organs, however, state plainly that the question at issue is whether the Sovereign or the Parliament is to rule the country. Everywhere the late members have been received with ovations, and are likely to be re-elected. The country is roused, and M. de Vincke opportunely reappears to direct the popular excitement into the right channel.

The Pope appears to be seriously ill, but it is very doubtful whether even his death would lead to the evacuation of Rome by the French.

With the exception of a renewed discussion on colonial military expenditure, the Parliamentary business of the week has been unimportant. In the Lords, Lords Ellenborough and Overstone have strongly declared for the Revised Code. The Commons have been, day after day, pelted with petitions from the vested interests affected by it—the Conference Wesleyans, who shared some 230,000% of the public money among themselves, from 1847 to 1860, taking the lead. In connection with the Clergy Relief Bill, the Hon. and Rev. Baptist Noel and other seceders from the Church of England have petitioned Parliament to be relieved from all the disqualifications to which they are subject.

As the Bicentenary movement increases in volume, the State-Church controversy becomes more intense, and we find it difficult to keep up with the record of these ecclesiastical phenomena. In Birmingham, Bristol, Sheffield, and the West Riding, the Church-Defence lecturers have proved effective pioneers of the Liberation Society. It will be seen that the Central United Bartholomew Committee have matured their plans, and are working with a vigour and judgment that will, we are sure, secure the liberal support of the public.

Though the Reform question sleeps in Parliament, an opportunity will soon occur to test the state of opinion out of doors. On the 15th, 16th, and 17th of April a conference will be held in London in furtherance of the middle and working class movement so auspiciously commenced at Leeds. The object of this gathering is not to promote any Parliamentary action during the present session, but to lay the basis—by means of calm deliberation with the friends of the cause from all parts of the Kingdom, and a conference with its steadfast friends now having seats in the House—for united and organised action during the summer, autumn, and winter, for a National Movement during the following Parliamentary Session. We earnestly hope that the demonstration of next month will be so far successful as to pave the way for an effective agitation, which will place the question in a new and commanding position in the House of Commons.

EMANCIPATION GRAFTED INTO FEDERAL POLICY.

THE turn of the tide of military success in favour of the Northern Federation in America—the victories achieved in Kentucky, Tennessee and Arkansas—the advance of the main army of the Potomac under General McClellan, and the abandonment by the Confederate forces of the strong position they have so long held at Manassas, yield in importance, at least in our judgment, to the recent Message of President Lincoln to Congress. At last, negro emancipation has become an acknowledged element in the policy of the Government at Washington. It takes its place there, not as the dictate of revenge and de-pair, but of forecasting and sagacious statesmanship. It is not the product of defeat but of success. It will have its influence, doubtless, and was intended to have, as a piece of moral strategy—but its main recommendation has been and will be the permanent effect which it is calculated to have upon the future coherency of the Union. It is brought by the President under the notice of Congress, not in the shape of a measure, but of a suggestion, and lays down rather the principles which should guide the future efforts of the Federal Legislature, than a detailed plan for carrying them into effect. The State document in which this development of Northern policy is discussed and commended has been characterised, at least on this side of the Atlantic, as singularly ill-written and obscure. The matter is not worth controverting—but we submit that even in these respects it would bear comparison with several royal speeches on which it has been our duty to comment.

President Lincoln suggests that a joint resolution should be passed by the Senate and the House of Representatives to the following effect—“That the United States ought to co-operate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State in its discretion, to compensate for the inconveniences, public and private, produced by such change of system.” If this resolution be affirmed (which it has already been in the House of Representatives by a majority in the proportion of three to two) he intimates that the States and people immediately interested; or, in other words, such States as uphold slavery but still remain in the Union, will be distinctly notified of the fact, so as to give them an early opportunity of considering the question whether to accept or reject the co-operation of the Federal Government in the manner, and with the view, contemplated in the resolution. He commends it to adoption on the ground of the preservative influence it would bring to bear upon the Union. Assuming that the Confederacy of the Slave States proper should hereafter obtain recognition as an independent republic, he foresees that the Union being gone, the sympathies of the Border States in which Slavery still exists, would inevitably gravitate towards the South; and to deprive the Confederacy of all hope that such will be the case, he insists upon the importance of “initiating” emancipation in these States, in order that their interests may be indissolubly bound up with the North and a policy of freedom.

The suggestion is further recommended by Mr. Lincoln by the consideration that so far as it is carried into effect, it will be so carried in perfect harmony with the right of each State to deal with the institution of Slavery without authoritative interference by the Federal Government—for the choice will still be left with each to retain or to abolish slavery as it may think fit. But although the Federal authority does not use its power to compel emancipation, which would be beyond its constitutional province, it may very properly draw upon its resources to induce it—and this is what he wishes Congress to declare its willingness to do, reminding it by way of encouragement that all the slaves in any named State might be purchased at a fair valuation for a sum equivalent to the current expenditure of the war during a very short interval. Planters, he suggests, might do wisely to consider, on the one hand, whether the pecuniary compensation thus guaranteed to them in lieu of the living and human property they will part with, will not, present circumstances being taken into account, improve rather than damage their position—and, on the other hand, whether, if the war proceeds, and resistance continues, incidents may not probably arise which will identify the safety of the republic with indispensable measures involving this kind of property in irremediable ruin.

Now the value of this Message consists in the fact that it fixes for all future time the relation of the Federal Government to slavery. By adopting the resolution the North pledges itself to emancipation as a leading principle of its policy, and from this position it cannot hereafter retire. Its immediate effect upon the Slave States proper may be only irritating; but there can be little doubt that it will exercise a powerful influence upon such States as Virginia, Kentucky, Missouri, Tennessee, Maryland, Delaware, and the district of Columbia. At any rate, it will tend to associate their material interests with the Federal Government, and to raise a definite motive against their going over to the South. Compensation and gradual emancipation managed by themselves, or the possible loss of their whole slave property by the exigencies of a protracted war, or even by a servile insurrection—is the alternative set before them. This is the distinct issue which it is now in their power to settle. They now know what they may hope for from allegiance and submission, as well as what they have to apprehend from continued rebellion. It is impossible to predict with certainty which alternative any one of them may choose. Blood, they say, is thicker than water, and personal and provincial antipathies sometimes overcome the force of interest. But, however this may be, it seems certain that the Federal Republic will be free from the contamination of slavery. Should it encounter ultimate defeat, the Border States in which the degrading institution is recognised will assuredly join the South. Should it be successful, they will, for their own sakes, purge themselves of the accursed thing. But there is little room to doubt that the policy recommended by the President will largely contribute to the success which the North has so much at heart—and that, having made emancipation possible, and accepted it as an object to be sought in the pending struggle, half the embarrassments of the war will cease, and unity of purpose in the prosecution of it will develop to the highest pitch the spirit of nationality and patriotism.

ITALIAN UNITY IN PERIL.

THE clouds are again lowering over Italy, and as dangers thicken, it is sad to reflect that weak and irresolute hands are at the helm. It becomes every day more clear that Italian unity must remain precarious, and the fusing of North and South into one nation incomplete, so long as Rome remains in the occupation of a foreign Power. All the forces of reaction are as active as ever, and are allowed full play by the one person who has it in his power to thwart them. To all proposals for an arrangement the Vatican cries more lustily than ever, *Non possumus*; the King of Naples, whose banishment was faintly promised, is once more sending forth his bands of cutthroats through the gates of Rome; in the Neapolitan provinces the brigands—those interesting *protégés* whom Lord Derby is so anxious to save from legal vengeance—are re-appearing in small but numerous bands to prolong the reign of anarchy, and weaken the sense of public security; while in Naples itself, the firm hand of La Marmora is unable to prevent disorder, plots, and faction fights. If it be the Emperor Napoleon's object to frustrate Italian unity and keep the country in confusion, he is only too successful.

But can that be the settled policy of the French Emperor? It had long been so suspected, but recent revelations have changed surmise into something like certainty. On retiring from the position in which he had strenuously and vainly struggled against Imperial influence, Baron Ricasoli gave permission for the disclosure of the secret negotiations carried on between Count Cavour and Cardinal Antonelli, and the despatches have been published in a pamphlet by the Abbate Isaia. The particulars of this remarkable correspondence are given elsewhere. It will suffice here to say that early in 1861, the Papal Court, while protesting to the outer world that it would never surrender an iota of its sacred rights, was quietly negotiating with the Italian Minister for the surrender of its temporal power on the following bases:—

1. The Roman Court to recognise the kingdom of Italy, and the Pope to crown Victor Emmanuel as King of Italy.
2. The Pope to retain his sovereign rights over the patrimony of St. Peter; Victor Emmanuel and his successors to govern the same as vicars of the Sovereign Pontiff.
3. The King's Government to settle an annual income of 10,000 Italian scudi on each of the cardinals.
4. The cardinals to be *de jure* members of the Italian Senate.
5. A suitable civil list to be fixed for the Holy Father, to be derived from the revenues of the patrimony of St. Peter.
6. The due and perpetual fulfilment of all these conditions by the Italian Government to be secured by a special contract, ratified by law, in addition to other still more efficient guarantees to be given by the Italian Government.

The Cardinal might well be satisfied with terms so liberal to the Papal hierarchy, but with characteristic foresight he wanted full security for the payment of the stipulated revenues, which Count Cavour was ready, as far as possible, to give. Like all ecclesiastical dignitaries, Antonelli gave the first thought to the "material guarantee." That secured, he had no objection to make terms with "the spoilers of the Church." The arrangement appears to have been all but concluded, when suddenly the French Ambassador, the Duc de Grammont, called upon the Cardinal to declare if it were true that he was negotiating with the Court of Italy without the privy of France. The Cardinal without hesitation denied everything point blank, but he broke off the negotiations. It is, then, almost certain that but for the Imperial veto, the Pope and Victor Emmanuel would have come to terms a year ago.

In the light which these negotiations throw on the subject it is impossible to read the despatches laid before the French Legislature early this year, and M. Billault's declarations in the Senate, without concluding that the Emperor, in the parade of his desire to reconcile Italy and the Papacy, has been playing the hypocrite. In January, 1862, the world was informed that M. de Lavalette had been strenuously urging upon the Roman Court the necessity of resigning itself, "without renouncing its rights, to practical transactions which would restore tranquillity in the bosom of the Catholic world;" but that the French Minister was rudely repulsed. *Non possumus* was the only reply he could get from the Pope. "Any transaction between the Holy See and those who had despoiled it," said Cardinal Antonelli, "was impossible." "It did not rest with the Sovereign Pontiff any more than with the Sacred College to cede the least particle of the territory of the Church." And now the truth has come out that these negotiations were only a grim comedy acted between the Cardinal and French Minister to throw dust in the eyes of Europe.

What effect these revelations will produce in Italy, it is yet too early to learn. But they tear away all the false professions of the Emperor Napoleon, and reveal him as the sole obstacle to Italian unity. Cavour, and after him Ricasoli, dreamt of an independent Italy. Both were sig-

nally foiled by the master hand which, by keeping its hold on Rome, could frustrate all their schemes. Italy must be the dependent of France, or Italy shall not be—is the fiat of the Emperor. Hence the present dead-lock in Italian politics—the fall of Ricasoli—the accession of Ratazzi—the confusion that is once again beginning to pervade the Peninsula.

The prospect is sufficiently black, but a people that has more than once foiled the Imperial plans will, we confidently hope, yet frustrate his selfish policy. It is but too evident that Napoleon has not yet given up his project of an Italian Confederation of which the Pope might be the nominal and France the real head; at least, he seems resolved that Northern and Southern Italy shall not be permanently welded into one great nation which will be a rival to its protector. So long as France retains Rome, the darling scheme of Italian Statesmen can never be realised—for without that capital, Naples can never be thoroughly reconciled to the rule of Victor Emmanuel. One thing, however, is certain, amid these complications, that though the King has changed his Ministers, himself and his people are as true as ever to the national cause. Garibaldi—the sworn foe of Imperial dictation—has re-appeared on the stage of public affairs, and his paramount influence over his countrymen may yet avail, not merely to check subservience to France in the new Prime Minister, but to arouse Italy to the assertion of its independence, and to prevent it from falling into the snares of the Tempter by becoming a party to another European war in the hope of securing Venetia.

THE EDUCATION DEBATE.

FOR once this session there has been a full House, and a moderately animated debate. The fresh breeze of the Education Controversy found its way last night into nearly every nook and corner of the Chamber where, for the last three months, members have been dozing away their time. It was positively exuberating, at half-past four o'clock, to witness its effect. A gale at sea after a calm, in which you have sunk into the despondent belief that you will never move from the identical spot in which you have been for the last two or three weeks, is something like it. But in a dead calm you are generally alone; seldom does it happen that a sister ship is near enough to bear you company. Now the breeze last night found a fleet of some four hundred vessels, with an indifferent admiral, a host of languid captains, and scarcely a steersman at his post. It touched them—the effect was for a moment marvellous. The "men-of-war" statelily allowed the wind to fill their sails and steadily bore away; some others took it quietly and made no fuss; many were all hurry and confusion—excitedly running into each other, and then asking, why did you run into me? But it was amusing to see how the old barges took it. Heavy and fat-sided though they sometimes are, they spruced up at once, and it was not their fault if they did not make you believe that they were about to beat the fastest ships afloat.

Well, and the reason of this stir? Nothing more nor less than a proposal for the reform of an establishment which, unless it be thoroughly and immediately reformed, will rest like an incubus on every effort made for the spread of popular education. The debate last night hinged on Mr. Walpole's resolutions offered in opposition to the provisions of the Revised Code. Without going into unnecessary detail, we may state that if Mr. Walpole's resolutions are carried as they stand, we shall go on much as we have been going for the last sixteen years, establishing schools and paying teachers without producing any, or scarcely any, results toward the extension of education amongst the poorer classes. The Privy Council system hitherto has been a machine which has been constantly turning out an article which the nation had neither ordered nor paid for. Like the tricks of the Chinese jugglers—the results of its manipulations have been exactly what was not anticipated. Children sent into the Privy Council schools are not the children they are warranted they shall be when they come out of the schools. They are little, if anything, better or more intelligent than they were. Now is this "result" worth paying for? Are we to go on for ever spending 800,000*l.* a-year, and retarding education,—for what? For the sake of paying salaries to teachers who do not do the work they are paid to do, and for the sake of fostering a new and threatening vested interest. Apart from details, these are the main questions at issue.

Mr. Baines's admirably drawn resolutions—to be proposed as amendments to those of Mr. Walpole—strike at the root of two evils connected with the system,—one, the paying for the education of children whose parents can afford to

pay without assistance—children, that is to say, of the middle-class—and the second offered in opposition to the extension of the capitation grants to evening schools—that is, to their extension for the benefit of persons who are already earning a livelihood, and do not come under the denomination of either the very poor or the pauper class.

Three programmes—if they may be so termed—are, therefore, now before the House of Commons. The first is the New Code—which keeps up the Training Colleges, transfers the burden of the salaries of certificated teachers from the Government to the managers of schools, and proposes to pay according, and only according, to actual results achieved. The second is Mr. Walpole's. Mr. Walpole's programme, as Dr. Temple has aptly remarked, is purely negative. While it could upset the New Code, it proposes nothing in its place. The third is Mr. Baines's, which would restrict the operation of either Code within limits which would prevent most of the abuses and much of the demoralisation attendant on any scheme of State Education.

With these points for attack and defence the House met last night. For this session it was unusually crowded. All the benches were full, and some members were in the galleries. The Peers' gallery was also full, and in front of it, during Mr. Walpole's speech, sat the Archbishop of York, the Bishop of Oxford, Lord Derby, and the Duke of Argyll. Behind, the seats were mainly occupied by the representatives of the principal Education Societies. The Speaker's and strangers' galleries were, as might have been expected, crammed, the number of white neckerchiefs which they exhibited sufficiently indicating the general character of the listeners.

A considerable number of petitions, but not so many as we anticipated, were presented against the New Code; very few were presented in its favour, and their fewness drew down derisive cheers from the Conservative benches. After this business was over, Mr. Walpole, standing in front of his accustomed seat, rose to move that the House do go into Committee. Mr. Walpole is a man who commands, and has commanded for many years, the regard and respect of all parties in the House of Commons. He is perhaps the least prejudiced member of the Conservative party. His retirement from Lord Derby's Administration in 1859 because of his dissatisfaction with Mr. Disraeli's Reform Bill was a convincing proof of his capability of separating himself from his party even in an extreme and trying crisis. He is, therefore, the best man that could have been selected—if he was selected—for leading the attack on the New Code. His speech was an elaborate one. Prepared with great care, and delivered with even unusual calmness, it ought to have produced a decided impression on the House. But we do not think it had that effect. The orator laboured under the obvious disadvantage of speaking to negative propositions. His brief review of the progress of education was, as far as it went, a candid one, but it sadly wanted enthusiasm and life. The speaker warmed, however, when he came to the New Code. Alluding to Mr. Lowe's now celebrated promise that he would give the country either efficiency or economy, but which he could not tell, he drew down the first hearty cheers of his party when he said that this declaration was a proof that the Government could not tell the consequences which would result from the adoption of its Code. After a frank eulogy on the constitution and work of the Education Commission, he proceeded to the question of "testing results." The phrase, he pronounced to be a "plausible generality." His own definition of results was a "good education," and that he defined as the training of children so that they should fulfil the after conditions of life in a moral and religious manner. These he considered the most important results; the others, which it was proposed exclusively to test, the least important. With regard to these, however, he called attention to the apparent discrepancy between the Reports of the Commission and the Inspectors, and asked, amidst the general cheers of the House, why the Vice-President of the Committee of Council on Education did not, instead of bringing forward his Code, say, "We will have the inspectors examine every child in reading, writing and arithmetic, and see if what the Commissioners say is true." The proposed scheme, in his opinion, was "conditional, contingent, and uncertain." He admitted, however, that it was high time for the House to look into the present system with a view to greater economy; that no injustice was done to the certificated teachers, but only to the managers, by the transfer of the liability for their salaries to the managers, and broadly stated that he did not offer his resolutions as definite propositions, so much as points for discussion, in order to the modification of the Revised Code. It was a pity that he was tempted to allude to Mr. Lowe's lapsus on the

"unstamped agreement" with the pupil-teachers—an allusion, by-the-bye, which called forth, from both sides of the House, a significant cheer. More gratifying and healthy in its tone, was the applause which greeted his opinion expressed towards the close of his speech:—That when great changes were made in a national system of education they should not be concocted in private, and that the Privy Council Committee should have no legislative authority. After speaking for two hours and-a-half, Mr. Walpole sat down at seven o'clock. He had not made his points so forcibly as we expected, but we gathered, from the reception of his speech, that the New Code has not a few enemies on the benches behind the Ministry, and especially on those below the gangway on the Liberal side of the House.

Sir George Grey, who followed Mr. Walpole, was evidently put up as a mere Ministerial fence. The gist of his speech was to the effect that the Government had no objection to going into Committee, but he complained that when they were in Committee they would have no definite and positive propositions to discuss. This complaint seemed to indicate that the Government does not like the wording of resolutions. The Home Secretary's review of the subject in debate was bald in the extreme. He alluded to the centralisation of the present system, and to its incommensurate results; stated, in general terms, that the Government was prepared to defend the principle that payment must depend upon results, and passed, in a party politician's manner, an otherwise graceful eulogy on those who had done so much for the cause of education without any Government aid. His speech was a tame recapitulation of the principal points brought out in the Report of the Commissioners. At its close he made the important statement that the Government would be willing to approve of a regulation which should secure that every proposed alteration in the Minutes of Council should be submitted to Parliament before its final adoption.

Mr. Banks Stanhope, a member of Mr. Newdegate's party, then rang the dinner bell of the House for an hour and a quarter. During his speech, the members present dwindled to about thirty. He, of course, supported Mr. Walpole's resolutions.

A quarter-past nine, and Mr. Charles Buxton rises from the bench behind the Ministry. He made some forcible observations, and adduced some important evidence in reply to the question, "Is the present system doing its work," but his speech was spoilt by its careless and rapid delivery. Like Sir George Grey's, it made little impression on the House, little even on the Liberal side, in whose behalf it was delivered. Lord Robert Cecil followed. He admitted that the Old Code had its evils, but that the New Code had evils "ten times more extreme and ten times more pernicious." What these were he proceeded to illustrate, but the illustrations, if somewhat amusing, were too extreme for the purpose. He granted that the Government might "turn out right in the end," but did not believe they would. His best point was a rather happy description of the proposed school examiners as "educational excisemen." He failed, however, to awaken the enthusiasm of even his own side of the House.

When Mr. W. E. Forster rose a marked change came over the attitude and the spirit of members. Since his speech on the American blockade Mr. Forster has attained a position which few members of his experience in the House have reached in so short a time. His manner of address is calculated to strengthen this position,—indeed, he owes much of his evident influence to this alone. Unpolished but fresh, nervous and sinewy, direct and forcible, and clothing strong common-sense thoughts, his style is such as a languid House would be likely to receive with unusual gratefulness. Standing on the floor, at the corner of the first seat below the gangway, he proceeded to address the Conservative benches. Why he did this soon became evident. After the first sentence it was sufficiently clear that in the member for Bradford Mr. Lowe would find one of his most uncompromising opponents. Mr. Forster took his stand on the united report of the Education Commissioners, and blamed the Government for departing, as he considered they had done, from their recommendations. The tendency of the New Code he looked upon as favouring the Voluntary party, and predicted that Mr. Baines would be found to be one of its warmest supporters. He, too, however, would pay for results, but would include in the term other matters than those embraced in what he termed the "pedantic requirements of a bureaucratic scheme." After denouncing this scheme in almost unmeasured terms, he addressed a persuasive appeal—not very likely, after what he had said, to be successful—to Mr. Lowe not to divide the House upon it. His speech was vigorously cheered by the Conservative party,

but was received on the Liberal side in ominous silence.

Will no one get up to defend the Code? There is a rumour that Mr. Gladstone is to speak at eleven o'clock, but instead, there rises Mr. Puller, the member for Herts, who, sitting behind the Ministry, jerked out, in old, pump-handle fashion, a lengthy series of objections to it. He, too, with Mr. Forster, will vote for Mr. Walpole's resolutions. Mr. Leatham followed in a brief speech in defence of the Code. As soon as he sat down, Mr. Whiteside moved the adjournment of the debate until Thursday, and at twelve o'clock it came to a close.

What shall we say of it? Three things are very evident; first, that the Old Code, against which, for so many years, the Voluntaries have contended, is given up by everyone. Not a man in the House had a word to say in its favour. Secondly, all parties are agreed that the Privy Council Committee should cease to exercise positively legislative functions,—another point which was made prominent in the Voluntary controversy now some three-and-twenty years ago. Thirdly, the division on Mr. Walpole's resolutions—if there is to be a division at all—will be, as Mr. Forster remarked, a very close one. What the strength of the Government is no one can tell; but it evidently is no matter for boasting. Sir G. Grey's speech was by no means an exhilarating one for Ministerial followers. But we shall be able to judge better after better men have spoken. At present the Ministry is evidently reserving its strength, or is doubtful what it shall do. Come what may of the New Code as it stands, great and encouraging results have already come out of this controversy. The main questions, however, have yet to be dealt with. These are—Is Parliament to be the servant or the master of its salaried servants? and shall we all pay or not pay for the education of our tradesmen's sons? In other words, are the teachers and the clergymen to dictate to the Commons, and have the middle classes a right to an eleemosynary education? The negative to these questions should be given in a manner which shall forbid their revival at least during the present generation.

STARCH.

Rising superior to all apprehension suggested by the names of Colman or Glenfield, having a word or two to say about starch, we mean to say it. We hope we appreciate its worth in its proper place—that is, wherever nature puts it; but as a manufactured article applied to stiffen and give artificial substance to what, in its own texture, is limp and flowing, we have but little respect for it. It may be tolerated,—barely tolerated, in shirt-fronts, though even there we look upon it as signalling modern degeneracy—in collars and wristbands we put up with it grumblingly, as with a necessary evil. Fashion, however, or washerwomen, we know not which, will not let us off with that moderate amount of starch which society, always ingenious in devising new tortures for itself, deems to be indispensable—so we have starch in pocket-handkerchiefs, starch in table-napkins, starch in—but particularising would be endless. Suffice it to say that we meet with starch, starch, starch, wherever we would not and should not—until we are provoked into voting it a nuisance, and heartily wishing no such article existed.

Now Nature knows how to combine starch with other elements so as to make it serve not only useful but graceful purposes. It is only man that makes a mess of it by extracting it from where it answers a highly beneficial end, and making it do work which is pretentious and deceptive at best. In this, as in other things, he does not limit to physical objects his attempts to make Nature aid him in bolstering up, and so concealing, what he chooses to regard as infirmities—he manufactures a sort of moral starch, and infuses it into manners and character, with a view, no doubt, of giving them an extra and unreal whiteness, smoothness, and substance. Three parts of the respectability, and one half at least of the dignity, in which modern civilisation prides itself, will be found, if narrowly examined, to be nothing but starch, or, at least, the effect of it—unnatural, uncomfortable, unlasting, and which a little rough handling renders pitiable in appearance, and a single storm of adversity drenches clean out of a man.

Look at little children in their first week of years! Watch their movements! Listen to their glorious laughter, or even to their uproarious cries! Hear their prattle—observe their gestures—above all, see how easily, how perfectly, every momentary change of mood, feeling, impression, takes appropriate form in the disposition of the countenance! O, the exquisite, the bewitching abandon of the little crea-

tures—the unreserve and freedom of their thoughts, and words, and actions! Society has not yet starched them, and one loves them the better for it. Of course, they cannot grow up just so. Neither the suppleness of their joints, nor the mobility of their muscles, nor their charming lack of self-consciousness, nor their unrestricted utterance of whatever is uppermost in their minds, can resist the influence of time, experience, and the gradual development of the reflective powers. No will of parents, guardians or teachers can prevent the natural and therefore suitable stiffening which these ever-acting agencies give to what is so lithe and flexible, so free and unstudied, in the childhood of human life. But why need they give, as they are so careful to do, an artificial stiffening to the texture of youthful manners, habits, and character? Why should we tease them with our rigid conventionalisms, and make them feel mentally and morally, as they would do physically, were their faces and limbs bedaubed with a glutinous varnish? We verily believe that the education of the present day, scarcely less in morals than in manners, is conducted upon a radically mistaken method—and that, by striving to cast both into a preconceived mould, instead of eliciting them from the living individual germ within, and bestowing our chief attention upon pruning their excrescences and training their growth, we always cramp, frequently mutilate, and sometimes spoil noble elements of character.

Whoever has had much intercourse with the poor will admit that whatever the disadvantages under which they fight their way up hill, and however evil the influences to which their lot exposes them, they are, at least, fortunately distinguished from the classes above them by being less starched. They sympathise with each other much more readily than do most of those who regard themselves as their betters—and this, not as is commonly supposed, because they are individually familiar with privations and sufferings, and can, therefore, the more feelingly commiserate them, but because their emotions are not held in check by the artificial formalities of a higher condition of life. The poor who are strangers to each other easily coalesce when they meet, interchange civilities without troubling themselves with doubts as to how they will be taken, and erect but few barriers of etiquette and ceremony, and those of the slightest kind, between themselves and their neighbours of the same standing. We have often observed with admiration, and even with envy, the heartiness and freedom with which, in a common thoroughfare, or in a crowd, the sociality of their disposition expresses itself, and we know that in the more important turns of daily experience, their lack of conventionalism gives them a much-to-be-desired flexibility of moral muscle, so to speak, in helping them to bear one another's burdens. Their speech may often appear to us rude, their manners coarse—but this is because we judge them by a wrong standard. Test their conduct to one another by the feeling which it is intended and understood between themselves to express, and it will often be found such as indicates the soul, while it wants only the external polish, of the thorough gentleman.

Before proceeding further, however, it will be proper to draw a distinction frequently overlooked—namely, that while starch invariably produces stiffness, stiffness is not always attributable to starch. The very character of the mind may be such as to prevent a free movement of the manners. Nervous timidity, self-consciousness, reserve, may put constraint upon a man's social manifestations of himself, and so far he may claim our sympathy. The rigidity and formality we are denouncing, under the name of starch, are wholly artificial. Men soak themselves in conventionalism, and become stiff. Accordingly, starch in social life, is most profusely resorted to by those whose worldly prosperity is carrying them upwards to spheres of intercourse higher than those to which they have been accustomed. We have met with most agreeable exceptions to the rule, but we have also come across not a few most laughable exemplifications of it. Many a lady, for instance, who in her teens displayed all the vivacity and freedom consistent with good sense and a moderate station, having married somewhat above her natural expectations, and, perhaps, quitted Dissent for the Established Church, deems it indispensable to double-starch her manners, and becomes as hard, inflexible, and unapproachable to all the friends of her youth as her own crinoline. Young men, too, very often, as soon as they are taken in hand by matrimony, come out, like fine linen from the wash, as stiff as pasteboard, and cease, thenceforth, to be available for the freedom of friendship. Wonderful metamorphoses of this sort may be seen occasionally, in which new positions or relations

suddenly deprive the outer man of ease and flexibility, and, by driving the soul away from the surface, make people as uninteresting and unlovable to those with whom they once freely communed as if they had been converted into lay figures for a hair-dresser's window.

There is starch in morals and religion as well as in manners—arbitrary and wholly unreasonable restrictions which men place upon their own freedom, and, having done so, forthwith separate themselves from all who will not follow their example. The Pharisees who would not defile themselves during the preparation for the Passover, by overstepping the boundary between clean and unclean, but who passionately demanded the blood of our Saviour, present a striking illustration of what may be described as artificial scrupulosity in religion. The clergyman who, the other day, left a convivial table, after dinner, because, he having invoked God's blessing on the food, a Dissenting minister was invited to give thanks, offers another example. This, however, is far too wide a field to do more than glance at just now. We must reserve it for some future exploration, merely remarking, as we turn away, that Christianity knows nothing of starch, as an artificial stiffener of character.

Foreign and Colonial.

FRANCE.

The closing debates in the Corps Législatif were on the subject of free-trade. Two or three Protectionists made immensely long speeches to prove that the present embarrassed condition of certain French industries arises, not from the American crisis, but from the increase of English importations. Free trade, the speakers argue, is an excellent thing for England, but a very bad thing for France. "If I were an Englishman," exclaimed one speaker, "I should be a Free-trader—as I am a Frenchman I must be a Protectionist!" M. Auguste Chevalier delivered an able speech against the Protectionist party.

On Thursday the Chamber adopted the whole address by 244 to 9 votes. On Sunday it was presented to the Emperor, who, in reply, said:—

As, unhappily, extreme opinions are most forward to show themselves, and as respect for the liberty of speech causes them to be heard in silence, the public often take this silence for tacit acquiescence. But your Address has now dispersed all these clouds, has put matters in their true light, and re-established confidence. I receive with real satisfaction the expression of the feelings of the Corps Législatif. People have been too much moved by the simple announcement of certain financial measures. A system can be only well judged when taken as a whole. The one proposed contains at once augmentations and diminution of taxes and resources for extraordinary public works which can either be developed or restricted. This question will, however, be discussed by common agreement, and I do not doubt that, with the spirit of conciliation which should animate all, the Committee on the Budget and the Council of State will act in concert to bring about a solution in conformity with the wishes of the Chamber and the general interest. Be good enough, therefore, to be my interpreter, and express to your colleagues my gratitude for the concurrence which I am convinced will never fail me, assure them that I have no desire to separate myself from a Chamber whose enlightenment and patriotism afford to the country all the guarantees which it can desire.

ITALY.

Garibaldi is making a sort of triumphal progress through the Italian towns, for the purpose of aiding in the organisation of the National Rifle Associations. His reception at Milan was most enthusiastic. The whole city was illuminated, and the people all shouted "Rome and Venice." A grand banquet was given to Garibaldi, at which General Turr was one of the speakers; and Garibaldi pledged the assembly to the health of Victor Emmanuel. Garibaldi received a deputation from Venetia, offering to make efforts for the completion of the unity of Italy. He has since been at Monza, where he was greeted with an enthusiastic reception. A perfectly good understanding prevails between him and Signor Rattazzi.

The report that the Southern army is about to be amalgamated with the regular army has been confirmed.

The Italian Ministry have issued from the Foreign Affairs department a circular explaining their policy. With regard to the Roman question the Ministry declare that Rome ought to be the residence of the Pope and the centre of the Italian Government at the same time. The union of Venetia with Italy, in accordance with the unanimous wish of the Italian people, is necessary, the circular declares, to the maintenance not merely of Italian but of European order.

Commander Tecchio, the Ministerial candidate, has been elected President of the Chamber of Deputies by 129 out of 235 votes. Eighty-nine votes were recorded in favour of Signor Lanza, the Opposition candidate; the remainder being in favour of other candidates.

The portfolio for Foreign Affairs has, it is said, been offered to Signor Torrens.

ROME.

A despatch from Rome states that the Pope is at present in very bad health, and is confined to his bed for the greater part of each day. He has suspended all audiences, and is represented as very weak. The Pope has arrived at that period of life when almost any attack of illness may be critical.

The Marquis de Lavalette has had a private audience of the Pope, and has left for Paris.

General Goyon has received all the officers who were leaving for different stations, and repeated to them that his mission was to secure the Papal territory from any invasion, and to repel by force any hands who might seek to enter. The Marquis de Lavalette has received the Pontifical officers, and, it is added, made similar declarations to them.

AUSTRIA.

The *Sentinelle* of Brescia says:—"A captain and two officers, belonging to the Austrian fleet, have been arrested at Mantua on suspicion of being partisans of the Italian cause. They have been conveyed to Trieste. Great precautions are being taken by the Austrian Government on the Venetian frontiers. The advanced posts have been doubled and the garrisons augmented. Troops have also been posted along the line of the Po. The Emperor of Austria has left Venice and gone to Vicenza."

Many Hungarian soldiers have been arrested at Mantua.

A Milan paper publishes the programme agreed upon between Kossuth, Klapka, and Turr, in reference to Hungary. The principal points in this programme are the establishment of a constitutional kingdom, with the exclusion of the Hapsburg dynasty, the civil equality of all the inhabitants of Hungary, and an offensive and defensive alliance between Hungary, Servia, Croatia, and Roumelia.

PRUSSIA.

The official journal publishes a royal decree relative to the forthcoming elections in which the King says:—

It is the mission of my public authorities, not only to secure the conscientious fulfilment of the prescriptions of the law, but also to afford to the electors explanations which leave no doubt as to the principle of my Government, and to oppose the influence of hostile parties who endeavour to unsettle the natural tendencies of the public mind, as was manifest on the occasion of the last elections. I firmly adhere to the principles which I stated in November, 1858, to the Ministry of State. These principles, rightly interpreted, still remain to direct the policy of my Government. But the interpretations which have been erroneously attached to these principles have produced complications, the happy solution of which is the next task of the present Government. In order to bring about the further development of the present Constitution, the Legislation and Administration are to start from liberal principles; but we can only hope to obtain the blessing of progress, if, after ripe and quiet examination of the present state of things, we know how to satisfy real wants, and to render available those elements of existing institutions which possess vitality.

The King will, it is said, maintain the Constitution to which he has taken an oath; but will also maintain the rights of the Crown, and maintain it in that undiminished strength which is necessary to Prussia for the execution of her mission. The weakening of the Crown would be greatly injurious to the fatherland." The King calls upon the electors who are faithful to him and his House to support his Government with united strength.

The official journal has a leading article of a still more unyielding character. It declares that the late Parliament had begun to indicate intentions which rendered any further toleration of it impossible. It had begun to indulge in vain illusions, to encourage men of passion and precipitation—fancy a Prussian politician endowed with such qualities!—and to identify itself with the movements of 1848 and 1849. Under these terrible circumstances it became necessary to decide whether the King or the representative body was to govern the country; and therefore the King has called upon the nation to answer that question for him. No practical progress, we are told, can take place unless the representatives of the people give up seeking for what is unattainable—in other words for what the King does not choose to favour.

The entire democratic press of Germany criticise in the most bitter terms the appointment of Prince Hohenlohe as President of the Council in Prussia. He is represented everywhere as one of the most obstinate leaders of the retrograde and feudal party. The leading mind of the new Cabinet is M. Von der Heydt, who represents the unpopular traditions of M. Manteuffel.

The *Cologne Gazette* says that Baron Vincke has expressed his readiness to enter Parliament in the next session.

Letters from all parts of the country describe the reception of the liberal deputies in their respective districts as having been most enthusiastic, and it appears almost certain that the old members will, with scarcely an exception, be re-elected.

The Diet of Coburg-Gotha, enlightened as to the personal sentiments of the King by the dissolution of the Prussian Chambers, has adjourned its vote upon the military convention recently concluded between the Duke of Gotha and the Prussian Government—a convention which requires the sanction of the Diet to enable it to take effect. A similar resolution is expected on the part of the states of Saxe-Weimar. These signs of the isolation of Prussia from the more liberal states have excited some comment in the Prussian journals.

Conflicting accounts are received of the insurrection in Greece. A despatch from Athens, dated the 15th, says:—"The insurrection at Nauplia may now be considered as terminated. Order also now reigns at Syra." *La Presse* places no belief in the telegraphic despatches from Athens, and says that Nauplia still holds out. *La Patrie*, says:—"Fearing lest the insurrection in Greece should spread to the Ionian Islands, the English Government has ordered two or

three ships of war to proceed to Corfu from Malta. Turkey has also ordered a body of troops to the Greek frontier."

The French naval division has anchored off the Piræus. The English and Turkish squadrons had arrived there previously.

TURKEY.

According to a Paris telegram, the insurgents and Montenegrins had been dispersed. Dervisch Pasha, with 16,000 men, had made a reconnaissance on the frontiers of Montenegro. The Turks had taken several strategic positions.

A corps of observation, consisting of 30,000 Turkish troops, has been despatched to the Grecian frontier.

MEXICO.

The *Patrie* denies that any arrangement had been made in Mexico at the date of Feb. 21, and says that nothing can have been decided until the arrival of General de Lorencez, who is furnished with very precise instructions.

CHINA.

A telegram received from Jubal, the new telegraphic station in the Red Sea, states that Shanghai is closely invested by the rebels. Lord Elgin arrived at Calcutta 1st of March.

The *Times* publishes some letters on the subject of the rebel advance on Shanghai. One from Shanghai states:—"Ningpo has been taken, and Hangchow fell after suffering all the horrors of a siege. So hard-pressed were the besieged that they had to eat the people taken from the prisons. On the capture of the city all the Manchus were put to the sword, and in the city about 400,000 people in all perished. The arms of the Taepings were bamboo, with iron nails for spearheads. But the Taepings were very numerous indeed." Another writer describes the state of apprehension existing in the city, and the defensive preparations which were being made by the English and French. A further letter says:—

Do not be alarmed as to our safety, or the seemingly large odds we have against us. In case of an attack I feel certain we can hold the settlement against any number of the rebels that may be brought against us. I have just heard that the rebels are retiring, so we may not have any fighting now, but there is little doubt of their coming back ere long. These are, indeed, exciting times, but I say again don't be alarmed at the reports which may reach you respecting our safety. Things will appear a great deal worse to you at a distance than they really are. We are so used to them that we scarcely take notice of the changes.

FOREIGN MISCELLANY.

The extraordinary ambassadors from Japan deputed to visit various countries in Europe, have arrived in Egypt.

Count Nesselrode, the celebrated Russian diplomatist and Chancellor of the Empire, died on the 23rd inst.

Prince Windischgratz is dead. He fought in 1848 and '49 in favour of the revolutionary reaction in Bohemia and at Vienna.

It is reported at Paris that the Pope has sent a brief to all the bishops in Christendom, ordering preachers rigorously to abstain from politics in the pulpit.

M. Lavalette, the new French Ambassador at Rome, has obtained from the Pope the release of a Corsican monk, who had lain three years in the Corneto prison for no more heinous offence than writing a pamphlet against the forced celibacy of priests.

ROMISH MISSIONARIES IN CHINA.—Advices from Alexandria of the 6th, state that the Ducartes had arrived there on the previous day with troops and stores for Cochin-China. Several passengers had also arrived by that vessel, and among them Mgr. Mouly, Bishop of Pekin, seven missionary priests, and fifteen sisters of charity, for the service of a European hospital to be founded at Pekin.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday the Writs of Habeas Corpus into her Majesty's Possessions Abroad Bill passed through committee.

THE REVISED CODE.

The Bishop of OXFORD, in asking whether by the new Minutes it is intended to provide that scholars in night schools shall be examined with the scholars of the day schools, dwelt with particular emphasis on the advantages of the night-schools to grown-up youths, as calculated to draw forth the apparently forgotten but only dormant knowledge formerly acquired in the day-schools. To subject youths who came to these schools, not by order of their parents but of their own accord, to an examination, was a matter of much hazard. In the opinion of many competent judges examination would discourage all attendance at night-schools; but if in addition to that the examinations were to take place in company with the children, nothing would reconcile the youths to submit to so great an indignity. He concluded his remarks by vindicating the conduct of those who opposed certain portions of the Revised Code from the charge of inconsistency, and moved for certain papers on the above subjects.

LORD GRANVILLE said the examinations would be separate, but would probably take place in the day-time. He replied to an assertion of the Bishop of

Oxford, that the amount of ignorance fostered by the old system had been enormously exaggerated; that although it was true an error had crept into the reports, yet it still was found that 55 per cent. of the children in the schools were devoid of elementary knowledge, so that the case of the supporters of the Revised Code, in spite of the error in question, was not less strong than before. Having expressed his surprise that the Bishop of Oxford had not taken the opportunity to correct certain former mistakes on this subject, he said there was no objection to grant the papers moved for, although he doubted the expediency of wasting the public money in publishing long and elaborate pamphlets.

The Bishop of OXFORD denied that he had used inaccurate statistics and figures on a former occasion, and said he was prepared to prove the correctness of those statements if it were necessary.

After a few words from Lord GRANVILLE, in reply, The Duke of ARGYLL defended, at some length, the Revised Code against the Bishop of Oxford, contending that the adoption of the principle of paying only for proficiency was the only means for diffusing a more thorough knowledge of reading, writing, and counting than existed at present in these schools.

Lord OVERSTONE defended the system of examinations, and insisted that when there was any shrinking from that test there was something unsound in the school which refused to submit to it. Having severely reflected on much of the opposition with which the Revised Code had been met, he trusted that in spite of that opposition the people of this country would insist on paying only for results.

Lord WODEHOUSE cordially agreed with the remarks of Lord Overstone, and supported the principle of examination.

The Bishop of OXFORD having replied,

Their Lordships adjourned at twenty minutes past seven o'clock.

On Friday, the Earl of ELLENBOROUGH presented a petition against the revised code of education from the managers of the free school of Tewkesbury. His lordship said that he could not concur in the prayer of the petition, and that he hoped her Majesty's Government would do their duty in endeavouring to reduce the already enormous expenditure for education, or at least to procure for the country some results commensurate with that expenditure.

The Earl of DUCIE, in presenting petitions against the revised code, observed that though the revised code might require some modifications, like every other large scheme, in his opinion it would be attended with beneficial results.

The Habeas Corpus (Colonies) Bill, the Officers' Commission Bill, and the Consolidated Fund (18,000,000*l.*) Bill were read for the third time, and passed.

Their Lordships adjourned at twenty minutes past five o'clock.

On Monday, Lord CHELMSFORD's amendments on clauses 3, 5, and 7 of the Lunacy Regulation Bill, in regard to the limit over which inquiries were to extend, the effects of inquisition under a commission, and the substitution of a judge of the superior courts for the Masters in Lunacy, were, after a considerable discussion between Lord Chelmsford and the Lord Chancellor, lost on a division, the numbers being— for the amendments, 26; against, 38. The bill then passed through committee.

Their Lordships adjourned at twenty minutes to nine o'clock.

HOUSE OF COMMONS.

ACCIDENTS COMPENSATION BILL.

On Wednesday, Mr. AYRTON moved the second reading of the Accidents' Compensation Bill, the object of which is to enable a workman to sue any employer for compensation for injuries sustained in the course of his work, and from causes which arise from no fault or neglect of his own, a right which under the existing law he did not possess; for in the only case in which a workman ventured to sue a master for injury done to him in the service of the master, the courts of law decided that no action of that kind could be brought. This occurred in 1839, and since that the judges had endeavoured to supply a remedy for this injustice, but they had failed.

The ATTORNEY-GENERAL disapproved of the measure, and expressed his opinion that no intermediate proposition could be made between the law as it stood, and the proposed enactments of the bill.

Mr. BOVILL opposed the bill, contending that it proposed to extend the liability of masters, so as to make them practically the insurers of their workmen. Mr. H. A. BRUCE also strongly opposed the measure, as did Mr. MITFORD. Mr. W. E. FORSTER, while admitting that the present bill was inadmissible, thought that there ought to be some special legislation on the subject to which it referred. Sir M. PETO pointed out that by the present law masters were bound to take every possible care to protect their workmen from accidents, and beyond that it would not be just to make the masters responsible.

The second reading was negatived without a division.

The House went into committee on the Metropolitan Local Management Acts Amendment Bill, *pro forma*, after a brief preliminary discussion, in which it was suggested that it should be referred to a select committee.

The Turnpike Tolls Exemption (Scotland) Bill was read a second time.

The Whipping Bill was read a second time.

The Bleachfields (Women and Children Employment) Bill passed through committee.

Lord HOLMESDALE obtained leave to bring in a bill to amend the laws relating to the sale of spirits.

Sir G. GREY obtained leave to bring in a bill to authorise the inclosure of certain lands in pursuance of a report of the Inclosure Commissioners for England and Wales.

The House then adjourned.

SECESSION OF CLERGYMEN.

On Thursday a petition was presented by Mr. BOUVIER, from the Revs. H. Wilberforce, Baptist Noel, Richard Congreve, Edward Walford, George Ryder, John Macnaught, William Maskell, and others in Holy Orders of the Church of England, stating they had abandoned their benefices and curacies from conscientious objections to the formularies of the Church, and praying to be relieved from all disqualifications and disabilities as clergymen, and from the Rev. Mr. Gibson to the same effect.

THE APPROACHES TO THE EXHIBITION.

In answer to Sir H. VERNY, Mr. Cowper said it was not intended to open the communication from Park-lane into Hamilton-place, as the terms of the leases of the property would prevent any step of the kind without an act of Parliament which would give compensation.

Mr. C. BENTINCK asked the Under Secretary of State for Foreign Affairs whether he had received any official account of the meeting of the "Provisional Committees of Italy," &c.

Mr. LAYARD said that accounts had been received by the Government in the ordinary way; but it would be unbecoming in them, and not consistent with the dignity of the Government of Turin, to lay papers relating to it on the table, as it would be inconsistent with respect to this country for the Government of Turin to lay papers on the table of their Parliament relating to a meeting in the Free Trade Hall at Birmingham, or the Rotunda at Dublin. (Cheers.)

The House then went into committee on the Market and Fairs (Ireland) Bill, the clauses of which were discussed in detail. The bill was finally passed through committee.

The Copyright (Works of Art) Bill also passed through committee.

The Mutiny Bill, and the Marine Mutiny Bill, were severally read a second time.

On the motion of Sir J. ELPHINSTONE, a select committee was appointed to inquire into and report on the practicability of shortening the voyage to her Majesty's possessions in Madras, Bengal, and Burmah, by facilitating the passage through the obstruction known as Adam's-bridge, and thereby avoiding the circumnavigation of Ceylon.

The House adjourned at twelve o'clock.

COLONIAL MILITARY EXPENDITURE.

On Friday, on the order for going into a Committee of Supply,

Mr. BAXTER called attention to the subject of colonial fortifications, and moved the following resolution:—

That the multiplication of fortified places in distant possessions involves a useless expenditure, and that the cost of erecting and maintaining fortifications at places not being great naval stations, in self-governed colonies, is not a proper charge on the Imperial treasury.

The views embodied in the resolution, he observed, had been advocated by members of her Majesty's Government in their evidence before the Select Committee of last year, and recommended in the Report of the Committee, and his object was to enforce their recommendations. He read portions of the evidence to corroborate his argument that many of the colonial fortifications were practically useless, that the money expended upon them had been wasted, and that some of them might be destroyed with advantage. The second part of the resolution was expressed almost in the very words of the late Lord Herbert.

The motion was seconded by Mr. CHILDERS.

Mr. CAVE pointed out the danger to Imperial interests of neglecting the fortification of such a colony as Mauritius, and, urging that the reiteration of this question was likely to do harm in our remote dependencies, said, if the motion was pressed to a division, he should vote against it.

Captain JERVIS opposed the resolution.

Sir G. LEWIS observed that this was a part of the more general question of the military defence of the colonies, and, before the House could form an opinion upon the resolution, it must make up its mind what view it would take regarding the military defence of the colonies, and how far the Imperial army should assist in their defence. Considering the policy of this country in relation to its colonies, he thought it would be incautious and unwise to lay down an inflexible rule upon this subject, and even impracticable to prescribe to the Executive Government any general formula. He agreed that it was not expedient for this country to erect new fortifications in the colonies, or to enlarge those which now existed, or to incur any great expense in maintaining those already constructed; but he thought it would be prudent to guard against possible danger, and the House had it always in its own power to control the votes in the Army Estimates.

Mr. ADDERLEY considered that Mr. Baxter had done well in calling the attention of the House to this subject, and to the recommendations of the Select Committee; and if he desired to take the opinion of the House, he (Mr. Adderley) should vote with him.

After a few observations by Lord H. Vane, Mr. Haliburton, Mr. A. Mills, and Sir G. Grey the resolution was withdrawn.

RETIRED CAPTAINS IN THE NAVY.

Sir J. HAY asked whether it was the intention of the Admiralty to continue to withhold from the captains of the navy on the reserved list the pay to which they are entitled under an order of council of 1851, and moved an address to the Crown, praying

that their case might be taken into consideration. Lord C. PACER said that the complainants had no case, and after some discussion the motion was lost by 72 to 66.

THE IRISH ORDNANCE OFFICE FRAUDS.

Mr. WHITESIDE called attention to the facts proved on the recent trial in Dublin of Hamilton Connolly, a clerk in the Ordnance Department, and of John M'Ilvaine, a contractor with the Government; and asked in what manner the Ordnance accounts were kept and audited, which allowed the proceedings by the parties convicted at such trial; and whether any and what changes had been effected in the mode of keeping the public accounts calculated to prevent a repetition thereof.

Sir G. LEWIS said the frauds commenced in 1848, and, though he had a difficulty in stating their extent, the amount considerably exceeded that proved at the trial. He stated the mode of keeping the accounts, and the manner in which the frauds had been effected,—by forgery and conspiracy.

CIVIL SERVICE ESTIMATES.

Mr. AUGUSTUS SMITH moved the following resolution:—"That all the Civil Service Estimates, except that for the Civil Contingencies, ought to be laid on the table of this House within one month after the meeting of Parliament; and the Estimate for Civil Contingencies within a month after the close of the financial year, the 31st day of March."

The CHANCELLOR of the EXCHEQUER said there were difficulties in the way of an early production of the Estimates (which he explained), and they could be only gradually overcome; but the Government were endeavouring to overcome them, and he hoped the House would not bind them by a resolution, which would lead to public inconvenience.

The motion was withdrawn, and the House then went into a committee of supply *pro forma*.

In a committee of the whole House, Mr. M. GIBSON obtained leave to bring in a bill to amend the Merchant Shipping Act (1854), the Merchant Shipping Act Amendment Act (1855), and the Customs Consolidation Act (1853).

The House adjourned at nine o'clock.

THE EDUCATION GRANT AND THE REVISED CODE.

On Monday, Mr. E. BAINES gave notice that, when the House went into committee on the distribution of the Parliamentary grant in aid of education, in order to consider the resolutions of which notice had been given by the hon. member for the University of Cambridge (Mr. Walpole), he would move the following resolutions:—

That, in order to prevent an unnecessary and undue expenditure of public money, it is expedient that the managers of a school, before receiving capitation money from the Committee of the Privy Council on Education, should declare their belief that the circumstances of the parents whose children attend the school are such as to require public assistance for the education of their children, and that the district in which the school is situated is one where a good and efficient school would not be likely to be maintained without aid from the public purse.

That although evening schools are valuable, as means of confirming and carrying on the education received in day-schools, it is unnecessary and inexpedient to grant public money for their support, inasmuch as the youth attending them are generally in the receipt of wages, and are well able to pay the small charge for evening instruction; and also because numerous evening schools and classes already exist in connexion with voluntary institutions, and are constantly increasing in number and efficiency.

THE BANKRUPTCY ACT.

In answer to Mr. VANCE, the ATTORNEY-GENERAL said that it was not intended to introduce any measure to alter or amend the Bankruptcy Bill of last session.

CAPTURE OF A BRITISH VESSEL.

In answer to Mr. Gregory, Mr. LAYARD said that the attention of Government had been called to the capture of a British vessel laden with cotton at Matamoros, in Mexican waters, by a cruiser of the United States. The circumstances of the case had been reported to Lord Lyons, who had represented it to Mr. Seward, but no report of the result had been received. The Government had ordered a British vessel-of-war to cruise off Matamoros.

THE IRISH POOR-LAW.

On the order for going into committee upon the Poor Relief (Ireland) Bill, a discussion arose upon various incidental points.

Mr. GREGORY, premising that it was important not to bring the central authority administering the Poor-law into collision with public opinion in Ireland, observed that the present mode of dismissing Roman Catholic chaplains at the workhouses was a great cause of dissatisfaction and offence, and suggested that where a Roman Catholic chaplain was to be reappointed with or dismissed, a communication should in the first instance be held with the spiritual authority by whom he had been appointed. This concession, though slight and simple, would, he believed, remove a great cause of disagreement.

Mr. OSBORNE complained of the constitution of the Poor-law Commission. The great proportion of the persons requiring Poor-law relief in Ireland were Roman Catholics, whereas the members of the Board were all Protestants.

Sir R. PEEL, in replying to objections, said he had never found any of that great dissatisfaction which Mr. Gregory supposed to exist on the score of the removal of Roman Catholic chaplains without the authority of their bishop. If the Commissioners acted (as they did) towards Roman Catholic chaplains in the same manner as towards Protestant chaplains, he did not understand the force of Mr. Gregory's objection, and could not accede to his proposal. With regard to the constitution of the Poor Law Board, i

was true that there was no Roman Catholic Commissioner upon it, but the members of the Board were selected for their qualifications and fitness, without reference to their creed, and he thought it would be most injudicious to import sectarian differences into the administration of the law. He was sure that the Commissioners, whether Roman Catholic or Protestant, would exercise their functions with the strictest impartiality.

This preliminary discussion continued for some time, chiefly with reference to these two matters. Upon its termination, the House went into Committee upon the bill, and the clauses up to the eighth were agreed to, after much debate and with many amendments.

The CHAIRMAN was then ordered to report progress.

The College of Physicians (Ireland) Bill was read a second time.

The Pier and Harbour Act Amendment Bill and the Industrial Schools Acts Amendment Bill passed through the Committee.

In the Committee on the Mutiny Bill, Mr. J. WHITE moved the omission of the 22nd clause, which gives courts-martial the power of inflicting corporal punishment. Sir G. LEWIS suggested reasons for retaining the clause. Upon a division, the ayes for retaining the clause were 67, and the noes 14; majority in favour of the clause, 53.

The remaining orders having been disposed of, the House adjourned at half-past one o'clock.

THE TEMPORAL POWER, COUNT CAVOUR, AND CARDINAL ANTONELLI.

The *Nord* publishes a letter from Turin of the 15th inst. on the subject of a most interesting piece of secret history, which has just appeared in that city. The author is the Abbate Isaia, a Sicilian, who was one of three persons employed by Count Cavour, in the beginning of 1861, in the conduct of secret negotiations between himself and Cardinal Antonelli for the abolition of the temporal power. The facts disclosed by the Abbate are embodied in authentic documents, and it is plain from them that the Cardinal's motto has not always been "Non possumus." In a leading article the *Daily News* thus indicates the principal points of the correspondence:—

We can recommend as a trial of skill the task of reconciling M. Billault's elegant phrases with the fact that in February, 1861, Count Cavour and Cardinal Antonelli had actually agreed to the terms of a convention for the final and complete settlement of the Roman question; and that it was the intervention of the French Government at the last moment that cut short the negotiations and nipped the Convention in the bud. To put the case in the fewest words, but for the French Government the Roman question was solved a year ago. Let the French Government dispute or disprove this fact if it can; the *Moniteur*, no doubt, will be content to deny it.

It was in January, 1861, that Count Cavour requested an intimate personal friend and country neighbour, who happened to be going to Rome on private affairs, to feel his ground in that city, and to ascertain the possibility of treating confidentially with Cardinal Antonelli. Accordingly, upon his arrival in Rome, M. Bozino set about his delicate and difficult task with a zeal that never outran discretion. He put himself in communication with M. Aguglia, formerly secretary to Father Ventura, and an intimate personal friend, though not a political associate, of Cardinal Antonelli. The Abbé Isaia, at that time secretary to Cardinal d'Andrea, was, it seems, a party to these transactions. M. Bozino soon perceived that the Cardinal Secretary was entirely free from illusions as to the probable duration of the temporal power, and was perfectly ready and willing to treat, provided only he could count on the strictest and most scrupulous secrecy. On receipt of advices to this effect Count Cavour sent by private hand to M. Bozino a draft of the negotiations he proposed to pursue, and ultimately to fix in a convention. According to the terms of this instrument the Pope should recognise and crown the King of Italy. His Holiness should retain the high suzerainty over the patrimony of St. Peter; which should be governed by the King of Italy and his successors as a perpetual Vicariate. The Cardinals should receive an annual indemnity of sixty thousand francs each, with seats *ex officio* in the Senate of Italy. An ample civil list should be guaranteed to the Sovereign Pontiff, secured on the patrimony of St. Peter. The Convention should be embodied in a contract approved by a special law, and its perpetual execution guaranteed by the most solemn engagements. These terms were accepted without reluctance or hesitation by the Cardinal Secretary, on the sole condition that the Italian Government should be able to satisfy the Court of Rome as to the permanent security for the payment of the civil list to the Pope, and the annual pensions to the Cardinals. To this Count Cavour replied that he was fully prepared to conclude an arrangement with the Court of Rome on the largest and most substantial basis. Meanwhile the fall of Gaeta had warned the Cardinal Secretary of the urgency of the case. Count Cavour took pains to assure the Cardinal Secretary that the most complete provision for the maintenance of the dignity and splendour of the Sovereign Pontiff, both as suzerain of St. Peter's patrimony and supreme head of the Roman Church, would be guaranteed by the Crown and Parliament of Italy in the most formal and solemn manner; and even that all the immunities and privileges of the ecclesiastical orders and courts would be preserved. It is simple justice to Cardinal Antonelli to remark that his exceptional qualities as a man of business shine throughout these transactions. The point on which his Eminence always particularly insisted was a sufficient guaranteed security for the perpetual payment of the civil list and the pensions of the Cardinals. And it was to be expressly stipulated by a clause in the Convention that, on the failure of the Italian Government to fulfil its obligations according to the terms of the contract, the patrimony of St. Peter should revert in

full sovereignty to the Pope. "Cardinal Antonelli," writes the Abbé Isaia, "appears to enter into the negotiations with perfect good faith, and, as he says himself, 'no man knows better the actual State of Europe, and that the Holy See has nothing to hope from foreign bayonets, even if better times should come.' His Holiness will be delivered from the continual vexations, embarrassments and humiliations of dependence on a foreign Protectorate, and with the Italian nationality crowned at Rome, the Papacy will recover all its ancient splendour and authority as a power in Europe." The Cardinal was sanguine enough to believe that "even Austria would be constrained to 'abandon Venice, and France to moderate her pretensions.'"

At this point of the negotiations an obstacle interposed, which the Cardinal Secretary was at his wit's end to get rid of; and this was the residence of Francis II. at Rome. How to dispose of this royal refugee occupied the anxious thoughts of the Cardinal while he was feeling his way in the Sacred College for the reception of the Italian proposals. Well; it was not Cardinal Antonelli, nor the Sacred College, nor the Italian Government, that brought these negotiations, which might have reconciled the Papacy with Italy, and given peace and confidence to Europe and the Church, to a sudden and violent end. It was the French Ambassador at Rome, acting from instructions at Paris.

One morning M. de Gramont took occasion to ask Cardinal Antonelli whether it was true that the Court of Rome was engaged in confidential negotiations with the Cabinet of Turin without the privity or consent of the protecting Power, which had certainly the right to be consulted first. To this abrupt and angry demand Cardinal Antonelli replied after the manner of St. Peter himself, by flatly denying that he knew anything at all about the negotiations to which the French Ambassador referred. And so the hopes of a settlement of the Roman question were struck down by a word from the French Ambassador; and from that day to this it is the French Government that is alone responsible for the Roman question.

Court, Official, and Personal News.

Her Majesty held a Privy Council on Friday afternoon, at four o'clock, at which were present Earl Granville, the Duke of Somerset, and the Right Hon. Edward Cardwell.

The Queen and three of the Princesses drove out on Friday. The Queen, the Crown Princess of Prussia (Princess Royal), Princess Alice, Prince Alfred, Princess Helena, and Princess Louise attended Divine service on Sunday morning in the private chapel, Windsor Castle. The Dean of Windsor officiated. The Princess Alice and Prince Alfred visited Buckingham Palace on Saturday.

The Duke of Newcastle has been on a visit to the Queen.

A Cabinet Council was held on Saturday.

The Right Hon. B. Disraeli gave a Parliamentary dinner on Saturday, at his residence, Grosvenor-gate.

The Committee appointed by the Queen to decide on the Prince Consort memorial held another meeting on Friday. Their attention is still occupied with the possibility of obtaining a monolith of adequate dimensions for the proposed obelisk. As yet, no stone has appeared more suitable for the purpose than that which lies in a granite quarry of the Duke of Argyll, in the Island of Mull, to which public reference has of late been made, and which is now found to be 115 feet in length. All practical men on the spot concurred in the belief that the stone is sound and perfect, but that no absolute opinion could be pronounced until it shall have been wholly detached and carefully sounded all round and throughout its entire length, which will be a work of time. It is distant about 500 yards from the sea. The subscription to the fund now amounts to 42,000*l.* The workmen of Price's Candle Company have subscribed 30*l.* to the Fund, nearly 25*l.* of which was made up of sums from a shilling to a penny. Nothing was said or done to urge subscription, beyond the statement that the Queen felt a strong interest in the movement.

It is believed that the Houses of Parliament will adjourn for the Easter recess on the 12th of April.

The Psyche, a beautifully modelled yacht, is to be launched at Pembroke-yard on Saturday, the 29th inst. It is said she is intended for the use of his Royal Highness, the Prince of Wales.

Viscount and Viscountess Palmerston entertained a select party to dinner on Saturday evening, at their residence in Piccadilly. Later in the evening her ladyship "received," and a very numerous and brilliant circle assembled.

Miscellaneous News.

A DREADFUL ACCIDENT took place on the North Kent Railway on Tuesday afternoon. By some unexplained cause an up train from Strood ran off the line and was hurled into a ditch. Fortunately there were but few passengers, and they did not sustain serious injuries, but the guard was unhappily killed.

MR. AND MRS. GERMAN REED AND MR. JOHN PARRY.—The entertainment which has been given by these artists at the Gallery of Illustration, Regent-street, for the last twelve months, entitled "The Card Basket" and "The Rival Composers" will be varied after Monday next, the 31st March, by the substitution of "The Family Legend: or, Heads and Tales," for the first part. The success which has invariably attended Mr. and Mrs. Reed's lively performance justifies the anticipation that this new effort to gratify the public taste will be equally appreciated.

CRYSTAL PALACE.—Dr. Kinkel gave the third of his series of lectures last Thursday. It was to have been delivered in the Egyptian Court, but the noise

of the workmen engaged in roofing the orchestra for the Handel festival rendered this impossible. The audience therefore retreated to the Lecture Theatre. In spite of a deplorably cold, wet day, the rain discovering many weak points in the roof, the audience was numerous and respectable. The word lecture scarcely gives the idea of Dr. Kinkel's philosophical and poetical résumé of the histories he illustrates. On this occasion we wandered through the temples of the Egyptian Pharaohs in Upper Egypt, whose buildings extended to Nubia and even to Palestine; thence to the "Memnonia," or grave-temples of their kings; to the temple at Luxor, whose proportions were such "that if the Crystal Palace were stretched out in one straight line the width of the Lecture Theatre, including the centre transept and all the covered ways to the railway station, it would not be so long as that old Egyptian temple," within which in grand perspective were rows of granite pillars, whose size was such that "all the audience, including the lecturer, if the ladies would but shrink themselves a little, could stand comfortably on any one of the capitals." Dr. Kinkel then referred to the changes in Egyptian sculpture introduced by the Ptolemaic dynasty, in which the beautiful and graceful were combined with ancient massiveness. Speaking of the colossal figures in the Crystal Palace, that stand at the avenue of sphinxes, he said they were in size and colour exact imitations of figures sculptured in the live rock at Abou Simbri, in Nubia. Of the Memnons that strike our imagination as much as they did that of Moses, who saw them casting their mile-long shadow along the yellow sand, he doubted if they ever emitted vocal sounds, but were, so to speak, the milestones of eternity erected across the desert. The lecture was listened to with singular attention: we recommend all who can spare the time to go; the next will be in the Assyrian Court, on Thursday next.

LITERARY INSTITUTION AND SCHOOLS AT WORTHING.—The first public meeting in these new buildings was held last Tuesday evening. A large number of persons partook of tea, and the hall, at a later period of the evening, was crowded in every part—nearly 500 people, we believe, being present. The Rev. J. A. Spurgeon (of Southampton, brother to the Rev. C. H. Spurgeon, of London,) presided. The Rev. Wm. Bean (through whose zeal and enterprise the Institute has been raised) said that this was not the opening of the building, but a preliminary meeting. He stated that there was a good lecture-room, and he hoped there would be a good library. A number of his own books he intended to dedicate to that purpose, and he was very happy to say many kind friends had already sent him other supplies. He trusted by-and-by he should have a very good library indeed. There were also rooms for a girls' and a boy's school, where the children had means of ingress and egress without in any way interfering with the Institute itself; they had even accommodation for a very large school. He purposed to get the best schoolmaster and mistress he could, so that the children might have the best education that could be given them. One class of persons which the Institute sought to benefit were the fishermen and boatmen of Worthing, a class of men of whom, when he first came to Worthing, there was very little notice taken. He had preached to them in the open air, and held, in the winter time, special services on their behalf; and he was pleased to say the example had been followed by others. As to the principles on which the Literary Institution and Schools would be carried on, they were not, nor could be, sectarian. Sectarianism was most offensive to him, and it should have no connection with the enterprise. It was open to all the clergymen in Worthing, and out of Worthing, if they like to come. Mr. Bean concluded by observing that the deficiency in the funds was very considerable, owing to the extra expenses which had been necessarily incurred. He wanted 500*l.*, and appealed to the sympathies and interest of his friends to enable him to clear off this existing debt. Several ministers from Brighton, Littlehampton, &c., were present at the above meeting, and gave some interesting addresses. A vote of thanks, proposed by Rev. — Davenport, seconded by Rev. Wm. Bean, to the Chairman, ended the proceedings. A collection was made at the door.

Literature.

BICENTENARY BOOKS.

The Hallowed Spots of Ancient London. By ELIZA METEYARD. London: E. Marlborough and Co.—London, the historical centre of the British empire, is truly said to be "the great battle-field of our civilisation and our liberties." It is not the mere guide-book, however excellent, or even the most intelligent account of its antiquities and progress, that can give to the visitor or dweller in London the deepest interest in its places and buildings. The events that have transpired on these scenes, the personal lives associated with these buildings, the movements and conflicts of the past, both public and private, have made the remains of old London, and even the spots from which all traces of the times with which we connect them have passed away, venerable to the heart of every Englishman. A book to recall persons and events on the very scenes to which they historically belong, is one that may well be welcomed, and if but fairly executed be highly prized. The subject is a very broad one—almost inexhaustible. No one hand, no one volume, could do it full justice. Miss Meteyard has studied one de-

partment of it with evident thoroughness, and has written of it with earnestness and fervour. That department has the highest possible moral interest, for it is that of "the places made memorable by the struggles of our forefathers for civil and religious freedom." Were her book judged as a general description of all London antiquities, and a narration of all the historical associations that gather about them, it might justly be pronounced very defective, and, perhaps, somewhat indiscriminating in the choice of memories to be called up around the particular places it describes. But if her real purpose and its necessary limitations be considered, much praise is due to the intellectual ability and to the great painstaking that have been employed on the work.

This is a "Bicentenary book" in the sense of presenting to view the struggle and the suffering for religious liberty, from the early martyrs of the Reformation down to the recognition of the rights of conscience under the House of Brunswick. And it is the great charm of the book that this is done by placing the events on their proper scenes; for though something of sequence will at first seem to be lost, much of vividness and of definite interest is gained for each impression made on the mind.

Commencing with Smithfield, its Monastery and its Martyrs, the author then proceeds to the Tower, and its illustrious prisoners; and, in that chapter, while writing relatively to Bishop Fisher, makes, in passing, a few observations which we may take as a true indication of the scope, spirit, and purpose of the whole work.

"The Act of Parliament itself [the Act of Supremacy] was of the worst possible character. In fact, this statute enacted the very offences it punished; and was thus, with its natural successor, the Act of Uniformity, the real hindrance of the Reformation of the sixteenth century. It was more. Infamous as it was in its first enactment, when it gave to human power the place and prerogative of Deity, it was still worse when the natural corollary of its incidents came into force, and it set down a uniformity of religious principles as those only through which men could gain salvation. For it was but logical to premise that a supreme head could take upon itself the authority of enacting a supreme religion, whether opposed or not to the consciences of the majority; and thus we have, within the consciousness of an aphorism, the foundation of all those religious and half those civil dissensions it is our province to elucidate."

The bearing of the book on the commemoration of the present year will be manifest from this brief quotation. But the author, while presenting "Puritanism as the great religious fact of the seventeenth century, and as but the development of reformation in religion—a phase of a great ascending truth," claims to have written a book for all parties and denominations; and justly so. There is no prejudice or partisan spirit in the work; but it is written faithfully, calmly, and heartily. Yet it may be, that the angry temper of the party that seems to fear a commemoration of 1662, will suppress in the breasts of not a few that "one sentiment" which Miss Meteyard had thought "dwelt in all true-born English men and women;" and it may be denied—for flat denial of history and hitherto undivided opinion is the order of the hour—that the rights and blessings we now enjoy are due to the struggles here recorded, or that the scenes described are in any sense "hallowed spots." But all who revere the great principles of religious freedom and equality will look with respect and admiration on the spirit and aim of this conscientious performance.

Following the chapters to which we have already referred, is one on York House, Strand, and Gray's Inn—The Philosophy of Fruit;—a chapter on Bacon, and the relations of his philosophy to human liberty; but less related to the general purpose of the book than any other portion of its contents, and less satisfactory as to its substance, its accuracy, and its style. There is a good deal of loose writing, and of vague or turgid expression, to be found, unfortunately, throughout the volume; by which its enjoyableness is considerably interfered with. But in this account of Bacon are a number of singular constructions and of positive blunders; of which we point out only two.

"Anne, the second daughter [of Sir Anthony Cooke], and the future mother of Bacon, translated, while yet unmarried, Oecchino's Twelve Sermons on Free Will, from the Tuscan. This proves intercourse as well as sympathy between Sir Anthony Cooke and the most daring reformer, who, as the disciple of the younger Socinus, was the apostle of the tenets of the great Priestley," &c.

This implies that Priestley was the original teacher, and that Socinus (to say nothing of Socinus) and Oecchino followed him at later dates. But what are we to make of the following? It is said that his mother's book must have had influence on Bacon, and is added:—

"It had even a literary influence, if a slight but curious analogy may be trusted. 'It is good,' affixed the great mother to the title-page of her little book, 'to hyde the kyng's secrets; but to declare and prove the works of God is an honourable thing.' Whilst the greater son says, in one of the finest passages of the

preface to the 'Novum Organum,' and in the first book of the 'Novum Organum' itself, 'That it is the glory of God to conceal a thing, but the glory of the king to search it out.' Meaning, thereby, that the Supreme having hidden for sublimest purposes the secrets of nature, it is for man, through submission, through labour, through hope, to eliminate them, to progress by them, and thus approach Him, joyful in knowledge, strong in power, and dignified and invincible in truth."

Miss Meteyard appears not to know the Book of the Proverbs of Solomon; and to be amusingly ignorant that the fine passage from Bacon is one of those Proverbs. At any rate, her mode of expression implies such ignorance: or, if not, we may remark, that her exposition of the meaning of the passage, though very high-sounding, will not commend her for a commentator on the Scriptures, as it is awfully wide of any meaning whatever that the words really bear. Nor can we, in pure friendly frankness, refrain from warning her not to comment on Bacon either: for, despite her admiration of his "philosophy of utility and progress," (horrid words!) she has yet to learn the meaning of the characteristic word of Baconianism, "induction," as well of the mathematical word "eliminate." If she had known either, she would never have written such an extraordinary remark, as to the immortality of Bacon's name, as that, "if the great facts of nature, and the inductions they yield, be eliminated and spread abroad by the efforts of the highest educated order of intellect; then may bigotry and superstition be as things unknown, and his noble enunciations," &c., &c. Facts don't "yield" inductions; and, if they did, we don't know what use they would have when all "eliminated." The mistake is, that there has been a little self-indulgence in trashy fine-writing. In saying this, all our severities are over.

The remaining chapters of the book are as follows. The Old Fleet Prison—the Sufferings of the Nonconformists: The Temple and Lincoln's Inn—Justice in her Robes: St. Stephen's Chapel and Whitehall—the Use of Power by the Oppressed: Bread-street and Cripplegate—Prelacy and Liberty of the Press: The Thames, Lambeth, and Southwark—The Church of the Pilgrim Fathers: Bunhill Fields—Greatness in its Dust: The Bull and Mouth Meeting House and White Hart-court—the Inward and Spiritual Light: Hampstead, Acton, and Oxendon-street—The Night before the Dawn: Stoke Newington and Freeman's-court, Cornhill—Effete Opinions in the Pulpit. In some of these are a few minor inaccuracies; but they are reliable for their main substance, and bring together from many scattered sources the most valuable information, as well as add to our previous knowledge some important things gleaned by research amongst the State Papers and other original sources.

The book is beautifully and copiously illustrated: and forms a very handsome table volume, while having the higher merits we have sincerely ascribed to it.

Black Bartholomew: and the Twelve Years' Conflict. By the Author of "Historical Papers." London: Elliot Stock.—Without preface, and without diffuseness, the author of this timely little work has told the story that all England is to hear this year, in the most effective manner that can be conceived. Its effectiveness, its unanswerableness, will be found in this—that it just simply states the facts, without intrusive comment, and without bitterness or tirade. It is an historical inquiry, ably prosecuted, enriched with new results, and satisfied with the power inherent in its unassailable facts. A brief sketch of the Puritanism that preceded Nonconformity, and of the various attempts at Uniformity made before 1662, is written most impartially; and the general incidents of the ejection, and representative instances of the character of the men, and of their faithfulness and courage under their trials and sufferings, are given with good judgment and admirable condensation. But it is to the Acts of Parliament that followed, and to the struggles they occasioned, that the writer has brought the greatest fulness and novelty of information. The letters of the spies employed by the ecclesiastical authorities, the Orders in Council to "Christopher Wren, Esq.," for the destruction of meeting-houses in London and Westminster; similar decrees for the pulling-down of conventicles in various great towns throughout the country; and particulars of other movements and interludes of the conflict; all furnish the most important helps, and such as are largely unknown, to the appreciation of the real character of the twelve years' struggle from 1660 to '72. The most valuable section of the work, however, is that containing information respecting the granting of licenses for public worship after the Indulgence of 1672. Several applications and forms of licenses are given: and the fact is brought out, from the Entry Book of the Privy Council, that, within ten months, upwards of three thousand five hundred licenses

were granted. It is justly added, that "by the aid of this important document it will be by no means difficult to show the connexion between the ejected ministers and modern Nonconformist churches"; and that we are enabled "to discover how far the ministers driven into the shade on St. Bartholomew's Day became identified with voluntary churches." More attention is required to the matter; but it is already certain that "in the return of conventicles made to Sheldon, it is said that the congregations consisted of Independents and Presbyterians"; and Baxter's testimony is that "the restraint of other meetings occasioned the private assemblies in England to be held or ordered just like the Congregational way." The author closes with a lofty-spirited demand that the present celebration be "a demonstration of principles," that we "reiterate the protest of the Two Thousand against all prevarication, subterfuge, and evasion on the part of the ministers in the Establishment," and that we ourselves, "whilst we offer our remonstrances, be the more careful to adhere in all things to the most exact truthfulness." A great service is done to truth and to the Bicentenary by this every-way admirable publication.

Before leaving this author, we must satisfy our own sense of indebtedness to him, by joining in the universal commendation given to his *Historical Papers (First Series): Congregational Martyrs*. (E. Stock.) Many precious historical fragments are therein preserved; and the account of the primary Congregational Church in England, from the original documents recently discovered, would, if the book contained no more, entitle the writer, who modestly calls himself only "the compiler," to the gratitude of all who have inherited the glorious traditions and apostolic principles of Independency. If we pass over the remaining contents of the volume, it is because it is already circulated very largely, and extending its circulation into every free Christian Church in the land.

The Annals of England: An Epitome of English History, from Cotemporary Writers, the Rolls of Parliament, and other Public Records. Vol. III. Oxford: J. and J. H. Parker.—This volume has been advertised in our columns, and elsewhere, with the heading, "The two-hundredth anniversary of the ejection from their livings of two thousand godly ministers;" and it is professed that it contains "the true history of this transaction carefully compiled from authentic documents of the period, in a condensed form." We have to tell our readers that "an enemy hath done this." It looks like a Church Defence dodge. By all means let our readers see the book;—we have no objection in the world. But the advertisement from which we have extracted the passages above, is a mockery, and is intended to be delusive. There are but three or four pages at the most, referring to the ecclesiastical events of 1660-62: with an appendix of some six pages on the Act of Uniformity. The tone towards the "Bartholomew confessors" is sneering; and the sentence on them adverse and severe. It is attempted to prove that they included *notoriously scandalous persons*—while the advertisement of the book uses the phrase "godly ministers" as a snare,—on the adduction of *two* instances; of which one is from "Laud's Troubles and Trials," and the charge, that the man was "the desecrator of Canterbury Cathedral." The Act of Uniformity is amusingly defended, in the first place, on the ground that "the Nonconformists as a body lost very little in temporal matters by their ejection," because they had "numerous wealthy patrons!"—and further, because "many of them continued in the Church, and attended the ministrations of their successors." The sufferings the ejected endured are pooh-poohed, seeing that *forty* "possessed competent estates, and several others made rich marriages!"—and, of those who were driven to various worldly callings for a living, it is said that "they returned to the occupations they had unwisely quitted," and that "the clergy had years before been driven to similar shifts for a living, but without the advantage which these men possessed, of a previous knowledge of such callings." This is unworthy of notice for its contemptuousness; but as an historical statement it must be characterised as false and base; as an inquiry into the education and early life of almost the whole of the Ejected will show. But what is to be expected of respect for truth from one who, professing to give his readers only the fruits of Parliamentary and other State documents, revives every calumny against these men that has been uttered and forgotten, and commits about as many errors as he writes sentences? By all means, we say again, let Nonconformists see the book,—that they may know in brief all that prejudice and party-spirit can extract plausibly from history, in defamation of the men whose example and testimony will this year fill the world with their worthy praise.

The Ecclesiastical Cyclopædia; or, Dictionary of Christian Antiquities and Sects. Edited by JOHN EADIE, D.D., LL.D. London: Griffin and Co.

THIS volume, the fourth of a series produced by the editor for popular use, is, in our judgment, the most important, the best executed, and the most valuable. The well-reputed learning of Dr. Eadie is a guarantee for its substance; and the catholic spirit his writings have ever displayed is an assurance that impartiality has been observed in treating the numerous theological and ecclesiastical controversies that such a work necessarily includes. Wherever we have tested it, it has satisfied us; and, although a professional student of course needs very much more than it contains, it seems to us to be wanting nothing in range or in the kind of information it supplies, to make it a people's book, universally useful, trusted by all parties, impeached by none. The editor must himself be heard as to its sphere and execution. "It refers not primarily to Biblical, but to ecclesiastical matters—to theology as found in the various sections of the Church—to the peculiar customs and canons of primitive times—to fathers and councils—to schisms and heresies—to mediæval ceremonies and institutions—and to the origin and growth of more modern religious parties, and the characteristic elements of their history and progress. A great body of curious and useful information will be found in it, gathered from an immense variety of sources and authorities. . . . Impartial statements have been given of the doctrine and government of what are usually called Evangelical bodies. The theology of Arminianism and Calvinism has been treated historically, and not polemically. Episcopalian, Presbyterian, Independent, Baptist, and Pædo-Baptist, has each stated his own case, and spoken in his own defence, without hindrance or objection,—a statement of the argument being generally taken from the works of well-known or representative men of these various communions. Thus, if Bishop Hinds and Dr. Barrow speak on behalf of prelates, Coleman and Killen may say a word in defence of ruling elders, and Davidson may plead for Congregational order; if Cox maintains the immersion of believers, Wardlaw and Halley may vindicate the sprinkling of infants."

So far as the *Encyclopædia Metropolitana* contained articles on subjects included by this volume, use has here been made of them, after careful revision by the late Dr. Hartwell Horne—one of the principal of the original writers of them—and by the Rev. E. Cocker, of Wadham College, Oxford: but these articles, though very important and excellently executed, amount to only about a third of the work. Dr. Eadie has added a classified list of works bearing on the subjects treated, which will be valuable to many desiring to pursue particular topics further than is possible in the pages of a comprehensive dictionary.

We very warmly commend a book prepared with so much fulness of knowledge and conscientious care: and we especially press it on the attention of ordinarily educated persons in our general congregations, of Sunday-school teachers, and of ministers not possessed of large and varied libraries.

LITERATURE AND ART.

Dr. Epps is about publishing, in a cheap form, his lecture in reply to the letter of Sir Benjamin Brodie, attacking Homoeopathy, in *Fraser's Magazine* for September, 1861.

Mr. Thackeray is no longer editor of the *Cornhill Magazine*. The semi-official account in the *Publishers' Circular* is, that he is disgusted with the thanklessness of editorial duties.

Mr. Edward Dicey will commence his papers on the United States in the April number of *Macmillan's Magazine*, with an article entitled "Three Weeks in New York."

"The Golden Precepts of Prince Albert," selected from his speeches, and printed on toned paper, will be published immediately by Messrs. S. Low, Son, and Co.

Professor Cairnes, of Queen's College, Galway, has in the press a work entitled, "The Slave Power; its Character, Career, and Probable Designs;" being an attempt to explain the real issues involved in the American contest.

Mr. Thorneycroft has lately completed a bust larger than life, of the Prince Consort, executed, not from sittings, but long acquaintance with the features of the original. It is successful, both as a portrait and as work of art.—*Athenæum*.

A cheap edition of Fletcher's History of Independency is to be immediately published. The public have already pronounced emphatically upon its value, for 13,000 copies of the work have been sold, and in the cheap form which Mr. Snow now announces we hope twice as many more may get into circulation.

Mr. George Cruikshank is engaged upon a picture unique both in conception and execution. It is entitled "The Worship of Bacchus." Upon a canvas some twelve feet by seven, an infinity of scenes are mapped out, embracing every phase of high and low life, beginning with the cradle in the foreground, to the madhouse and the gallows in the distance; and showing that every event undergoes the fatal baptism of the bottle or the pewter-pot, the inevitable catastrophe thereto being ruin, degradation, and a desperate death.—*Art World*.

Messrs. James Hogg and Co. will commence "A Series of Books with a Meaning," illustrated, specially adapted for the entertainment and instruction of the young.

Gleanings.

The Pope has sent 100*l.* to the relief of Irish distress.

Some malignant slanderer says, "Woman needs no eulogist—she speaks for herself."

One thousand and seven trust-deeds have been registered in the *Gazette* under the New Bankruptcy Act.

Mr. Mason Jones intends to deliver a series of Scripture orations on Sunday afternoons, at Hanover-square Rooms.

Four female paupers have been committed for trial for attempting to burn down the South Dublin Workhouse, of which they were inmates.

The papers announce the lamentable suicide, at Plymouth, of the Hon. Clara Mackay (daughter of Lord Reay), by throwing herself from her bed-room window. She had suffered from religious depression.

On Saturday a fire of a very destructive character took place at the Chiswick India-rubber and Waterproofing Works; and on Sunday, at Kensington, Campden House was destroyed by fire.

Her Majesty refuses to sign any commission unless the paper is bordered with a deep black edge. One was lately presented for her signature without the mourning border, and it was returned to the Horse Guards that it might be re-written on suitable paper.

THE QUEEN AT OSBORNE.—At a recent meeting at Cambridge, on behalf of the Army Scripture Readers and Soldiers' Friend Society, the Rev. H. Huleatt, Chaplain to the Forces at Aldershot, narrated the following anecdote which he had received, he said, from one of the actors in the scene:—"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the house, as he entered the door where the invalid was, he saw sitting by the bed-side a lady in deep mourning reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain, I should not wish the invalid to lose the comfort which a clergyman might afford.' The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England."

A NEGRO ADVERTISING FOR HIS MASTER.—A Beaufort negro advertises his runaway master in the following terms:—"850 dollars reward.—Ran away from me on de 7th of dis month, my massa, Julian Rhett. Massa Rhett am five feet seven inches high, big shoulders, brack har, curly shaggy wiskers, low forhed, an' dark face. He make big fuss when he go 'mong the gemmen, he talk ver big, and use de name ob de Lord de whole ob de time. Calls heself 'Suddern gemman,' but I suppose will try now to pass heself off as a brack man or a mulatter. Massa Rhett has a deep scar on his shoulder from a fight, scratch cross de left eye, made by my Dinah when he tried to whip her. I more dan speek he will make track for Bergen kounty in the furrin land of Jersey, whar I 'magine' he hab a few frens. I will gib four hundred dollars for him if alive, an' five hundred if anybody will show him dead. If he cum back to his kind niggers without much trouble dis chile will receive him most lubingly."

Births, Marriages, and Deaths.

BIRTH.

LEONARD.—March 21, at Wilton Lodge, Boxmoor, Herts, the wife of the Rev. H. C. Leonard, M.A., of a daughter.

MARRIAGES.

CARPENTER—SKELLS.—March 13, at Kingsland Congregational Church, by the Rev. Thomas Aveling, James Carpenter, Esq., of Navarino-road, Dalston, to Mrs. Elizabeth Skells, widow of Thomas Skells, Esq., formerly of Wisbech.

CATFORD—OSMOND.—March 13, at the Friends' Meeting-house, Claverham, Yatton, Henry Jephthah, second son of Mr. Wm. Catford, of Chard, Somerset, to Elizabeth, eldest daughter of Mr. Francis Osmond, Cleve.

BARKER—JEPSON.—March 15, at the Independent Chapel, Matlock Bath, Mr. Amos Barker, of Lea, to Mary Ann, daughter of Mr. Timothy Jepson, of Cromford.

HARVEY—REEVES.—March 16, at the Independent Chapel, Warwick, by the Rev. J. W. Percy, Mr. William Harvey, of Offchurch, to Miss Hannah Reeves, of Leamington.

SUDWORTH—MYERS.—March 16, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Jos. Sudworth, to Miss Esther Myers, both of Park-lane, Ashton.

IREDALE—MITCHELL.—March 17, at Highfield Independent Chapel, Huddersfield, by the Rev. R. Bruce, Mr. A. Iredale, of Leeds, to Sarah, daughter of Mr. J. Mitchell, of Longroyd Bridge, Huddersfield.

THORPE—MORT.—March 18, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Henry Thorpe, to Miss Mort, both of Worthington.

MUGGRIDGE—BARLING.—March 18, at the Independent Chapel, Farnham, by the Rev. J. Ketley, Joseph Dawson, eldest son of Mr. A. Muggridge, of Ventnor, to Caroline, youngest daughter of the late Mr. Thomas Barling, of Farnham.

BROWN—CHRISTIAN.—March 18, at the Independent Chapel, Melton Mowbray, Mr. R. Brown, Shrewsbury, to Julia, eldest daughter of the late Mr. James Christian.

MACKLIN—CHRISTIAN.—March 18, at the Independent Chapel, Melton Mowbray, Mr. W. Macklin, Lincoln, to Louisa, third daughter of the late Mr. James Christian.

ELLS—ASHBY.—March 18, at the Independent Chapel, Redbourne, by the Rev. W. Upton, Mr. George Ellis, of Cardiff, to Frances, second daughter of Mr. Thomas Ashby, of Redbourne.

TAYLOR—LEES.—March 20, at the Independent Chapel, Rycroft, Ashton-under-Lyne, by the Rev. T. Green, M.A., Mr. Andrew Taylor, of Crowthorn, to Miss Lydia Lees, of Rycroft, both of Ashton-under-Lyne.

DEATHS.

DROVER.—March 13, Fanny Taylor, the fourth daughter of the Rev. J. E. Drover, of Wincanton, aged seven years.

HAIGH.—March 16, at his residence, Pocklington, Yorkshire, deeply regretted by a large circle of friends, George Haigh, Esq., formerly of Bradford, in the sixty-third year of his age.

DAVIES.—March 17, at Belsize-terrace, Hampstead, aged three years, Elizabeth Anne, the beloved child of the Rev. John Davies, minister of Marsh-street Chapel, Walthamstow.

HANCOCK.—March 17, at his residence, 4, Parkfield-terrace, King Edward's-road, South Hackney, in his eightyeth year, William Hancock, a Member of the Society of Friends.

GLADSTONE.—March 19, at 28, Pembroke-gardens, Baywater, Caroline Edith, the fourth daughter of Dr. J. H. Gladstone, aged one year and nine months.

MUDIE.—March 19, at 28, Upper King-street, Bloomsbury, Mrs. Margaret Mudie, relict of the late Mr. Thomas Mudie, 15, Coventry-street, Haymarket, aged eighty.

PHILLIPS.—March 19, at Great Malvern, in the eighty-third year of his age, the Right Hon. Samuel March Phillips, formerly Under Secretary of State for the Home Department. He was in office from 1827 to 1848, when he was made a Privy Councillor.

CECIL.—March 21, at Portsmouth, aged twenty-six years, Martha Luckman, wife of the Rev. E. G. Cecil, of King-street Chapel, Portsea, and youngest daughter of Mr. J. L. Johnson, of Soho-park, Birmingham.

STUTTERD.—March 21, at Banbury, Miss Ann Stutterd, aged fifty years.

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

Increased depression is perceptible in the Market for the English Funds, owing to a continuance of sales on speculative accounts. The unsettled position of Italian politics, the consequent weakness of the Paris Bourse, and the Turkish Loan, must still be cited as the principal cause of the decline in prices. Consols are 93½ 93½ for money, 93½ 94 for the account. The New Threes are 92½ 92½; the Reduced, 92½ 92½; and Exchequer Bills, 17s. to 20s. prem. India 5 per Cent. Stock is 108½ 108½; ditto 5 per Cent. Enface Paper, 103 103½; ditto 5½ per Cent., 108½ 108½; and ditto Debentures, 100.

A New Turkish Loan of 5,440,000*l.* is announced. It is represented by Six per Cent. Bonds amounting to 8,000,000*l.*, at 68 per cent. The interest dates from the 1st January last. The loan is to be redeemed in the short space of 23½ years, the sinking fund being as much as 2 per cent. per annum. The loan meets with a good deal of favour, the deposits paid on which have already amounted to 640,000*l.*, representing at 5 per cent. applications for a total of nearly 13,000,000*l.* It is quoted in the market at 71.

Increased heaviness is apparent in the Foreign Market, and the dealings are moderate. Turkish 6 per Cent. have declined to 84 84½; ditto, 1853, to 71 71½; and ditto 100*l.* Bonds, to 732.

There is still a very moderate demand for discount accommodation, and it is supplied on terms ranging fully ½ per cent. below the minimum of the Bank of England.

In the Railway Share Market the dealings have been extremely limited, and prices have remained without material variation.

Joint Stock Bank and Miscellaneous Shares are a shade firmer.

The annual meeting of the British Equitable Life Assurance Company (reported elsewhere) appears to have been most satisfactory. At the end of seven years, it has issued 7,213 policies for 1,178,200*l.*, and possesses an accumulated fund of 40,000*l.*, having in the period distributed two bonuses. The death payments, it is stated, have been less in the last, than in either of the two foregoing years, and the whole amount absorbed by this charge has been more than met by the policies lapsed without surrender alone. These facts not merely show a sound financial state, but argue a good selection of lives. It is evident that this company owes much to its connexion, and, indeed identity, with the Investment Company of the same name, and under precisely the same management and direction. They are feeders to each other; the Life Company, in example, having obtained through the Investment Company a better interest upon its money than could otherwise have been secured. The British Equitable seems to have passed its period of probation with success. According to the managing director, a comparison between the first ten weeks of this year with the same weeks of 1861, established an advance equal to 50 per cent. The solicitor, who, instead of involving his clients in law expenses, receives credit on every hand for saving them money, and keeping them out of litigation, states that the policy-holders are, as such, wholly free from liability beyond their annual premiums, and that during the past year, as much as 10,000*l.* has been added to the assets, being more than one-third of the premiums.

HOLLOWAY'S OINTMENT AND PILLS.—For bad legs, bad breasts, and scorbatic or scrofulous sores, this is a genuine specific. The grateful and earnest testimony of thousands who have experienced their unrivalled power over these complaints, and who have been raised from prostrate helplessness and a condition loathsome to themselves and others, renders it quite unnecessary to enlarge in this place upon its extraordinary virtues. The parts affected should be bathed with luke-warm water, and when the pores are thereby opened the Ointment should be rubbed in at least twice a day all round the complaining parts. It then penetrates to the seat of the disorder and effects a thorough and permanent cure. These preparations are composed of rare balsams as mild as they are efficacious.—[Advertisement.]

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 19.

ISSUE DEPARTMENT.	
Notes issued ..	£39,321,585
Government Debt ..	£11,015,100
Other Securities ..	3,634,900
Gold Bullion ..	15,671,585
Silver Bullion ..	—
£39,321,585	£30,321,585

BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,558,000
Reserve ..	3,665,544
Public Deposits ..	8,011,694
Other Deposits ..	13,340,928
Seven Day and other Bills ..	613,359
£40,184,525	£40,184,525

March 20, 1862.

M. MARSHALL, Chief Cashier

Markets.

CORN EXCHANGE, LONDON, Monday, March 24.

We had a small supply of both English and foreign wheat at this morning's market. The trade was depressed, and millers bought sparingly. The best samples of English wheat were picked out at the rates of this day week; but little progress could be made, except at a decline. Foreign was dull, and last week's prices were nominally supported. Flour was dull, and prices have given way 6d per barrel. Beans and peas were little inquired for, and each is per quarter lower. Malting barley was scarce, at fully former prices. Other descriptions sold slowly, at the rates of Monday last. There are liberal arrivals of oats, and the trade was dull, at barely the prices of this day week. There are but few cargoes off the coast unsold, at the prices of last week.

BREAD.—The prices of wheat bread in the metropolis are from 8½d to 9d: household ditto, 8½d to 9d.

BUTCHERS' MEAT, ISLINGTON, Monday, March 24.

There was but a moderate supply of foreign stock on offer in to-day's market, but amongst it were about 800 German sheep, evidently crossed with some of our best breeds. The general condition of the sheep was first-rate. There was a seasonable show of beasts from our own grazing districts as well as from Scotland, and the quality of most breeds was prime. Notwithstanding sales progressed slowly, prices were unaltered compared with Monday last. The best Scots and crosses realised 4s 6d per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, the arrivals amounted to 2,000 Scots, shorthorns, and crosses; from other parts of England, 750 various breeds; from Scotland, 380 Scots and crosses; and from Ireland, 140 oxen and heifers. The supply of sheep was only moderate as to number, and in greatly improved condition. For Down and half-breds the trade was tolerably active, and, compared with Monday last, prices 2d per 8lbs higher—the general top price being 5s 8d per 8lbs; other breeds in the wool, as well as the best clipped sheep, moved off steadily, at full prices. Otherwise, the mutton trade was somewhat inactive, at late quotations. Shorn sheep sold at from 8d to 10d per 8lbs beneath those in the wool. Although the supply of lambs was by no means extensive, the demand for that description of stock was depressed, at from 6s 8d to 7s 4d per 8lbs. About 100 reached us from the Isle of Wight. We have to report a fair supply and steady demand for calves, at Thursday's advance in the quotations. The demand for pigs was good, at very full rates.

Per 8lbs, to sink the Offal.

	s. d.	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts, 3 0 to 3 5	3	0	3	5	6 to 5 8
Second quality .. 3 4 3 8	3	4	3	8	4 6 7 4
Prime large oxen, 3 10 4	3	10	4	6	5 0 6 0
Prime Scots, &c., 4 4 4 6	4	4	4	6	5 2 5 6
Coarse inf. sheep, 3 6 3 10	3	6	3	10	2 10 4 2
Second quality .. 4 0 4 6	4	0	4	6	4 4 4 10
Pr. coarse woolled 4 8 5 4	4	8	5	4	

Buckling calves, 12s to 27s. Quarter-old store pigs, 20s to 29s each.

NEWGATE AND LEADENHALL, Monday, March 24.

These markets have experienced fair supplies of most kinds of meat. Good and prime beef, mutton, veal, and pork have moved off steadily, at full quotations. Inferior qualities have met a slow sale, yet, compared with this day's night, no change has taken place in the prices.

Per 8lbs by the carcass.

	s. d.	s. d.	s. d.	s. d.	s. d.
Inferior beef .. 2 6 to 3 2	2	6	3	2	4 8 to 5 0
Middling ditto .. 3 2 3 6	3	2	3	6	3 4 3 6
Prime large do .. 3 8 3 10	3	8	3	10	3 8 4 0
Do. small do .. 3 10 4 0	3	10	4	0	4 2 4 4
Large pork .. 3 10 4 6	3	10	4	6	4 2 5 0

PRODUCE MARKET, TUESDAY, March 25.

TEA.—There has been a moderate business transacted, and prices have been maintained for all qualities.

SUGAR.—The market has been dull, and in some instances prices have slightly given way. Refined descriptions have realised last week's prices.

COFFEE.—Good and fine descriptions of colonial have been brisk, and values are slightly enhanced.

PROVISIONS, Monday, March 24.—The arrivals last week from Ireland were 292 firkins butter, and 2,794 bales of bacon; and from foreign ports 9,062 casks butter, and 2,084 boxes of bacon. There is scarcely a firkin of Irish butter now for sale in first hands. Foreign met a fair sale, at 2s per cwt advance on the best descriptions. The bacon market ruled stiff: the manufacturers offering but little for shipment, an advance of 2s to 3s per cwt was established. Landed rates are from 65s to 65s, according to quality, weights, &c.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 24.—The arrivals of home-grown potatoes on sale at these markets are very moderate. For good and fine parcels there has been a steady demand, at full quotations; otherwise, the trade has been in an inactive state, at former terms. Scotch Regents 10s to 140s, Scotch Rocks 80s to 100s, York Regents 130s to 150s, York Flukes 140s to 160s, York Rocks 110s to 120s, Lincolnshire Regents 110s to 120s, Foreign, 65s to 90s per ton.

WOOL, Monday, March 24.—We have again to report a heavy demand for English wool, both for home use and exports, at barely stationary prices. There is, however, no disposition shown on the part of holders to force sales at reduced currencies. The quantity of wool on offer is only moderate, and the stocks in the manufacturing districts are still low.

SEEDS, Monday, March 24.—The unfavourable weather of the past week has prevented any activity in the demand for seeds, but with slow demand values of red seed have been firm. To-day, with return of fine weather, there was more demand, and full values were obtained for red seed of all qualities. White seed is irregular in price, but choice samples are scarce, and obtain extreme rates. Trefoils are more inquired for, and full as dear for all good to fine qualities.

OIL, Monday, March 24.—Linseed oil is firm, at 36s 9d per cwt on the spot. Rape has changed hands at rather lower prices, but for olive oil there has been an improved inquiry, at extreme rates. Cocoa nut and palm oils, as well as fish, are a dull sale. American spirits of turpentine 70s to 72s per cwt.

FLAX, HEMP, COIR, &c.—Saturday, March 22.—A limited business has been transacted in flax, at last week's currency. Hemp continues dull, and clean Russian may be had at £35 per ton. In jute sales have progressed slowly, yet no change

has taken place in its value, compared with last week. Coir goods command a steady sale, at full quotations.

COALS, Monday, March 24.—Markets very heavy. Hettons and South Hettons 16s 6d, Haswell 16s 6d, Kelloe 15s 6d, Hartleys 14s 9d, Wylam 14s, Tanfield 11s. Fresh arrivals, 28; left from last day, 49.—Total, 77.

TALLOW, Monday, March 24.—The tallow trade is rather inactive to-day, and prices have a downward tendency. P.Y.C. is quoted at 46s per cwt on the spot, and at 46s for April to June delivery. Rough fat, 2s 5½d per 8lbs.

Advertisements.

FURNISH YOUR HOUSE

WITH THE BEST ARTICLES AT

DEANE'S

Ironmongery and Furnishing WAREHOUSES.

A PRICED FURNISHING LIST SENT POST-FREE.

DEANE & CO., LONDON-BRIDGE.

ESTABLISHED A.D. 1700.

DEANE'S TABLE CUTLERY, celebrated for more than 150 years, remains unrivalled for quality and cheapness. The Stock is most extensive and complete, affording a choice suited to the taste and means of every purchaser. The following are some of the prices for Ivory Handled Knives—each blade being of the best steel, bearing our name, and warranted:—

	s. d.	s. d.	s. d.	s. d.	s.	s.	s.
Table Knives, per doz.	14 0	16 0	19 0	23 0	25	29	33
Dessert ditto "	12 0	12 0	15 0	18 0	20	23	28
Carvers, Joint, per pair	4 6	5 6	6 6	7 6	8	9	11

ELECTRO-PLATED SPOONS and FORKS.

The best manufacture, well finished, strongly plated.

Every article stamped with our mark, and guaranteed.

	FIDDLE.		REDEED.		KING'S.		LILY.	
	Second quality.	Best	Second	Best	Second	Best	Second	Best
Per Dozen.	s.	s.	s.	s.	s.	s.	s.	s.
Table Spoons ..	33	40	44	58	54	68	58	58
Table Forks ..	31	38	44	56	51	64	56	56
Dessert Forks ..	23	29	32	40	37	46	40	40
Dessert Spoons ..	24	30	32	42	37	48	42	42
Tea Spoons ..	14	18	22	26	26	32	26	26

DEANE AND CO.'S NEW ILLUSTRATED CATALOGUE and priced FURNISHING LIST may be had on application, or post free. This List embraces the leading articles from all the various departments of their establishment, and is arranged to facilitate purchasers in the selection of goods. It comprises Table Cutlery, Electro-plated, Lamps, Baths, Fenders, Fire-irons, Iron Bedsteads, Bedding, Britannia Metal, Copper, Tin, and Brass Goods, Culinary Utensils, Turnery, Brushes, Mats, &c.

DEANE AND CO.,

LONDON-BRIDGE.

SAUCE.—LEA and PERRINS

Beg to caution the Public against Spurious Imitations of

their world-renowned

WORCESTERSHIRE SAUCE.

Purchasers should

ASK FOR LEA AND PERRINS' SAUCE
Pronounced by Connoisseurs to be
"THE ONLY GOOD SAUCE."

* Sold Wholesale, and for Export, by the Proprietors, Worcester, Messrs. CROSSE and BLACKWELL, London &c., &c., and by Grocers and Oilmen universally.

TAYLOR BROTHERS' GENUINE MUSTARD.

Dr. Hassell, in his report on Taylor Brothers' Genuine Mustard, says:—"I find this Mustard perfectly genuine, and of superior quality, possessing a delicate flavour, and much pungency."

Sold by all Grocers and Oilmen, in 1 lb. and ½ lb. Tins, and Tinfoil Packets, labelled "Taylor Brothers," London.

AGENTS WANTED.

PLUMBE'S GENUINE ARROWROOT.

Price 1s. 6d. per Pound.

Eminent physicians (see testimonials) greatly prefer this to Corn Flour or other Farinaceous Foods as a Diet for Infants, Invalids, and for general purposes. Used in most of the Hospitals in town and country.

Sold Wholesale and Retail by A. S. Plumble, 3, Allie-place, Great Allie-street, E., London.

Retailed in London by Snow, Paternoster-row; Morgan and Son, Sloane-street; Williams and Lloyd, Moorgate-street; Smith, Keen's-row, Walworth; Boville, Park-terrace, Regent's-park; Ford and Son, Islington; and others.

TRADE



MARK.

BROWN AND POLSON'S

PATENT CORN FLOUR.

In Packets, 2d., 4d., and 8d.; and Tins, 1s.

RECIPE FROM THE "COOK'S GUIDE."

By C. E. FRANCATELLI,

Late Chief Cook to Her Majesty the Queen.

SAVORY CUSTARD.

To one dessert-spoonful of Brown and Polson, add rather better than half a pint of good beef-tee; mix and stir over the fire for five minutes, and then administer. This is a light yet invigorating kind of food to the debilitated stomach, which in its results will prove far more satisfactory than any preparation known.

NOTE.—This delicate custard may also be advantageously prepared with broths made from mutton, game, or poultry; for the correct preparation of which see "Francatelli's Cook's Guide."

HARPER TWELVETREES' WASHING and WRINGING MACHINE for the MILLION has been aptly termed the

POOR MAN'S MACHINE.

It is not only the perfection of simplicity, but the perfection of cheapness. The Guinea size is adapted for five or six in family. It can be worked by a child, or a Lady may become her own Laundress, and will wash as many clothes in an hour as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better with half the soap and fuel. It will Wash and Wring Blankets, Sheets, Counterpanes, or any large things, as easy as it will do a handkerchief or collar. All who have seen it in operation or have tried it in their own houses admit that it is the cleanest, most simple, speedy, effective, and economical machine ever invented, and it is the very thing long wanted for the Working Classes.—Protected by Her Majesty's Royal Letters Patent.

From Mr. S. GREEN, Auctioneer and Valuer, Roscommon.
Dear Sir,—I have much pleasure in informing you that I have set your "Washing and Wringing Machine" to work, and that it has done its business admirably. The maid informs me that she can do more washing in one hour with it than formerly took her the entire day; that the washing is done better, and with half the soap and fuel she formerly used.

From Mr. WM. BAIRD, 140, Bishop-street, Londonderry.
Sir,—I beg leave to state that your "Washing and Wringing Machine" has been tried, and it has far exceeded my expectations. It does the work most beautifully, and I have no hesitation in saying that it will be highly appreciated in this country, when the public knows its utility.

From FARRELL M'DONNELL, Esq., Merchant, Roscommon.
Dear Sir,—I feel pleasure in informing you that I consider your "Washing and Wringing Machine" is simple, cheap, and effective; and my Laundress states that the washing has been done with perfect safety to the clothes.

From Messrs. LESLIE and GARDEN, 57, Middle Abbey-street, Dublin.

Dear Sir,—We have much pleasure in informing you that we have tested your "Washing and Wringing Machine," and find that it does its work admirably.

STROKESTOWN UNION.

At a meeting of the Board of Guardians yesterday, the Master reported most satisfactorily of Mr. Harper Twelvetrees' "Washing and Wringing Machine," by the use of which the clothes are better washed, and at less expense of soap and labour than ever heretofore.—Roscommon Messenger, September 21, 1861.

OFFICIAL COMMUNICATION

From the Clerk to the Board of Guardians of the Strokestown Union.

Strokestown Union, Sept. 19th, 1861.

Sir,—I am directed by the Guardians of the Strokestown Union to inform you that one of your "Washing Machines," which is in regular use in this Establishment, has given the utmost satisfaction. The Matron reports that it has not alone effected a saving in labour, fuel, and washing materials, but by its use the clothes are better washed, and the fabric less injured than by the hand process heretofore the practice in this Establishment.

Yours obediently,

M. FLYNN, Clerk to the Union.

From ABRAHAM M'CULLOUGH, Esq., Portadown.
Dear Sir,—I have much pleasure in stating that your "Washing Machine" is very efficient, saving time, soap, and fuel, allowing more comfort on a washing day than has hitherto been experienced; and the washing being completed by breakfast-time what formerly occupied two women a day. I can strongly recommend your machines as being superior to any that has come under my notice.

ABRAHAM M'CULLOUGH.

From JOHN KELLY, Esq., C.E., Roscommon.
I have tested the "Washing Machine" with your excellent "Soap Powder," and I am delighted to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient Domestic Machine.

No. 1 size—for a small family, or for the Nursery.. £1 1 0
No. 2 size—for general family use .. 2 0 0
No. 3 size—for Hotels, Schools, and Large Families 2 10 0
No. 4 size—for Public Institutions, Prisons, and Army Laundries .. 3 10 0

Orders are received where HARPER TWELVETREES' SOAP POWDER is purchased, or the Machines may be procured through any Ironmonger or Implement Dealer.

TERMS:—CASH ON DELIVERY.

All Orders from a distance accompanied by a remittance to the Works will receive prompt attention, and if the Machine does not give satisfaction after a week's trial, it will be taken back and the money returned.

Manufactured only by HARPER TWELVETREES, The Works, Bromley-by-Bow, London, E.

HARPER TWELVETREES' SOAP POWDER

DER is the Easiest, Cheapest, Safest, most Efficacious, and most Superior Article in the World for Washing. Harper Twelvetrees' Soap Powder having thus attained an unparalleled celebrity in every quarter of the Globe, now occupies the proudest position it could ever attain, as the only recognised and pre-eminent article which supersedes Soap, Soda, and every other preparation hitherto used in the Laundry! It saves full Fifty per Cent. in its use, besides all the wear and tear of the old method of hand-rubbing and brushing! Hundreds of thousands of packets are sold weekly, and its use in nearly all the large Public Institutions, Hospitals, Asylums, and Union Houses is a sufficient guarantee of the Saving of Time, Trouble, Labour, Money, Firing, and Soap. Patentee, HARPER TWELVETREES, Bromley-by-Bow.

ASK for BRIGGS' AUSTRALIAN

SATIN-GLAZE STARCH where you purchase HARPER TWELVETREES' SOAP POWDER. One Pound is equal to nearly Two Pounds of any other and will make Sixteen Pints of strong Starch Fluid. It is the very best and most economical Starch for Families and Large Washing Establishments, and as the Iron cannot possibly stick, every description of Embroidery, Lace, and Muslins can be ironed without fear of tearing. CAUTION.—Legal Proceedings will be enforced against all parties making or selling spurious and illegal imitations in infringement of the rights of the Proprietor. The genuine may be purchased of Oilmen, Grocers, Druggists, and Chandlers; and Wholesale of HARPER TWELVETREES, Bromley-by-Bow, London, Sole Wholesale Agent for the Manufacturers.

WHEN YOU ASK FOR

GLENFIELD PATENT STARCH

SEE THAT YOU GET IT,

as inferior kinds are often substituted.

COMFORT to the FEET.—PANNUS

CORIAM BOOTS and SHOES are the most easy ever invented. A valuable article to all who suffer from any tenderness of the feet. Merchants and the trade supplied on the most liberal wholesale terms; also with the material by the piece or yard. Waterproof Boots of all kinds and portable Goggles.

HALL and CO., Patentees, 6, Wellington-street, Strand, London.

METROPOLITAN HAT COMPANY,
106, Shoe-lane, Fleet-street.

A Good French Silk Hat for 2s. 6d., warranted to wear well. Try one. The best quality made (Light and Brilliant), 6s. 6d.

JOHN GOSNELL AND CO.'S

CHERRY TOOTH-PASTE is greatly superior to any Tooth-powder, gives the Teeth a pearly whiteness, protects the enamel from decay, and imparts a pleasing fragrance to the breath. Sold by all chemists and perfumers throughout the kingdom. Price 1s. 6d. per pot.

Manufactory, 12, Three King-court, Lombard-street, London.

TOOTH-ACHE. — HOWARD'S ENAMEL

For stopping decayed teeth, however large the cavity. It is used in a soft state, without pressure or pain, and hardens into a white enamel. It remains in the tooth many years, rendering extraction unnecessary, and arresting the decay. Directions for use enclosed. Sold by all chemists and medicine vendors. Price 1s.

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ST. EMILION, 14s. per dozen, bottles included. A good sound wine, warranted pure. This is the same wine referred to in the House of Commons by the Chancellor of the Exchequer.

"11, Downing-street, Whitehall, S.W., March 19, 1861.

"Sir,—The Chancellor of the Exchequer desires me to thank you for your letters, and to call your attention to the letter in the 'Times' (signed 'Sitiens') respecting your wine.

"H. R. Williams, Esq."

"I am, &c.,
"C. L. RYAN.

"11, Downing-street, Whitehall, March 23, 1861.

"Sir,—I am desired by the Chancellor of the Exchequer to say that he has no objection whatever to your stating that he alluded to your wine.—I am, &c.,
"H. R. Williams, Esq."

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NONCONFORMIST COLONY MOVEMENT.

THE FIRST THOUSAND.—PREPARATIONS FOR THE EMBARKATION.

The Executive of the Association for founding a Special Settlement of Nonconformists and others in the Province of Auckland (N. Z.) have much satisfaction in announcing that on the 12th of March the members enrolled were over 800, with 200 on the probation list—thus completing the first thousand. Names will be received till March 31st at the present rates.

No person can be enrolled after March 31st, except on payment of the increased passage rates.

Three fine vessels of from 1,000 to 1,500 tons register, classed A1 at Lloyd's, are being laid on for the service in the East India Docks. Two of them, the INDIAN EMPIRE and the MATILDA WATTENBACH, are already ready for inspection.

The day of sailing is fixed for Thursday, May 29th. The programme of the Farewell Demonstration will be ready shortly.

Copies of the contract with the ship-brokers, the latest news from the Pioneers in New Zealand, and all other papers and particulars, may be obtained on application as under.

ARRIVAL OF THE FIRST REPORT FROM THE PIONEERS.

Copies of this Report, which indicates that the site of the Settlement will probably be within 15 miles of Auckland, may be had on application at the Offices, 293, City-road, or by written application.

W. R. BRAME, General Manager.

March 17, 1862.

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